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THE PROVINCE OF REASON ON SUBJECTS OF DIVINE  
REVELATION, ESPECIALLY IN REFERENCE  
TO THE VENERABLE MYSTERIES OF  
THE CHRISTIAN RELIGION.

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# A DISCOURSE,

BY

WILLIAM COOKE,

(MINISTER OF THE GOSPEL,)

DELIVERED IN SALEM CHAPEL,

NEWCASTLE.

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PUBLISHED BY REQUEST.

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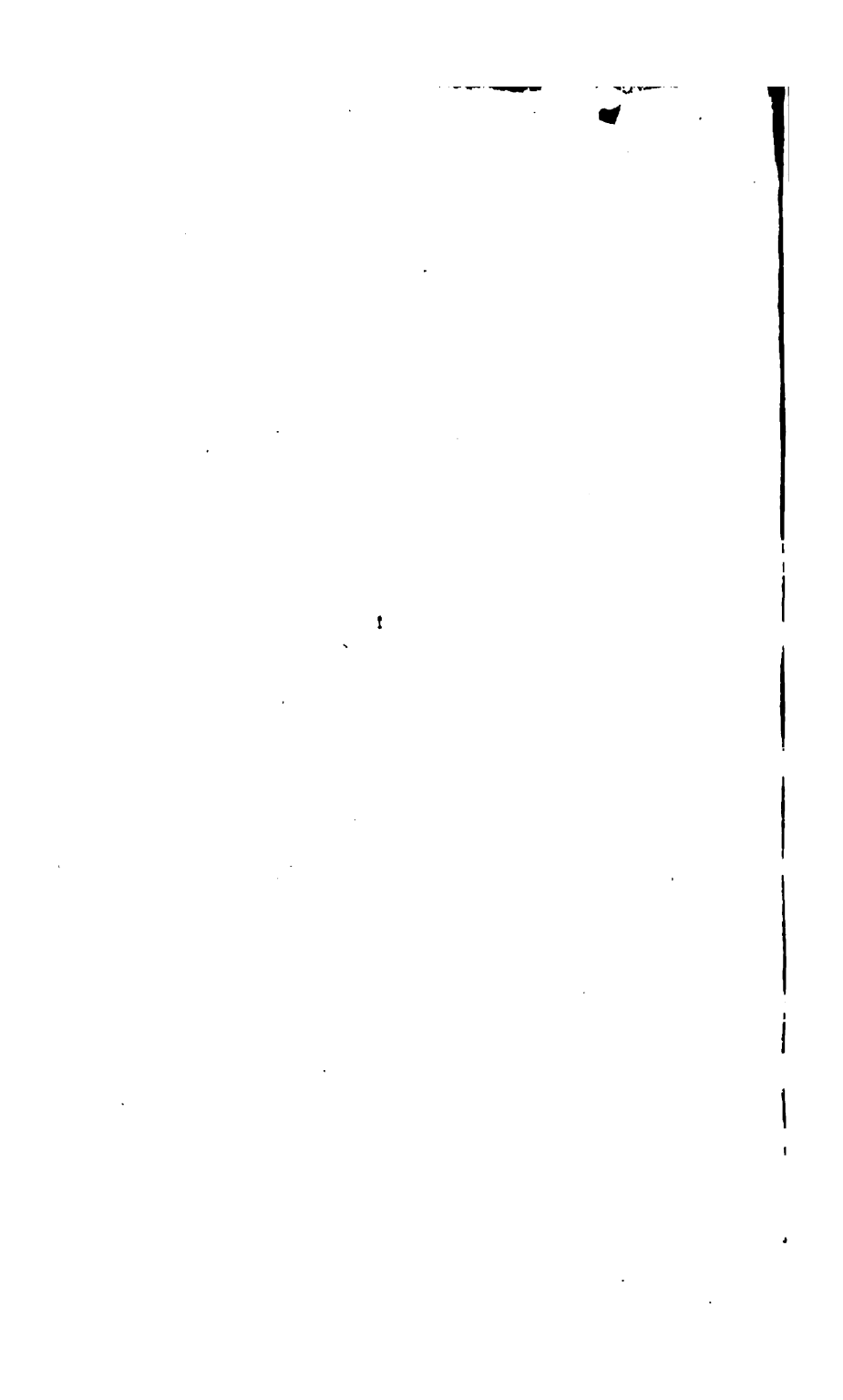
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1844.



# THE PROVINCE OF REASON,

## ON SUBJECTS OF DIVINE REVELATION,

*Especially in Reference to the venerable Mysteries of the Christian Religion,*

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Timothy, 3 chap. 9 verse, "Holding the mystery of the faith in a pure conscience."

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WE propose to enquire into the province of reason respecting subjects of divine revelation. Reason is the faculty which God has given to man for the investigation and reception of truth. Some truths may be discovered by the exercise of reason—for example, many truths in science and natural philosophy. But many other truths, relating to religion, are not discoverable by reason, and, therefore, they are revealed to us by God himself. Revelation is the discovery which God has made of his nature, his character, his government, his providence; of the plan of redemption, of a future world, and the duties devolving upon us. These great subjects have been revealed by the inspiration of prophets and apostles, and by the personal ministry of our Lord Jesus Christ. This revelation is contained in the Holy Scriptures. The bible professes to be an inspired book. It declares that "the prophecy came not of old by the will of man; but holy men of God spake as they were moved by the Holy Ghost." "That all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto all good works." In the same emphatic manner the New Testament writings profess to be inspired. Their authors were filled with the Holy Ghost, and wrote under the plenary influence of the Spirit that was promised to guide them into all truth. In speaking or writing respecting the common salvation, they declare "that their gospel is not after men, for they neither received it from man, nor were they taught it but by the revelation of the Holy Ghost." As Theodoret and Gregorius have observed, "The tongues and the hands of the sacred writers are to be regarded as the instruments employed by the Holy Spirit to make known and record his will."\*

Now, what is the Province of reason with regard to the truths revealed in the Holy Scriptures? Is it first to construct a theory

\* *Linguae et manus scriptorum sacrorum nihil aliud quam spiritus sancti calamos appellandos esse.*

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of our own, and then to make the statements of the bible bend and yield to our preconceived opinions? No: This would be to assume the office of dictator, not the humble position of the scholar. It would be, in effect, to discard the authority of the bible, and practically to disown our need of its instructions. Is it the province of reason to reject whatever is mysterious, and admit only what is obvious and easily understood? No: for this would be to make the human capacity the measure and limit of all truth. It would be, in effect, to affirm that there is no truth, nor can there possibly be any truth in existence, except it can be fully comprehended by the human mind. On this principle, too, truth itself must be as variable as the minds of men; for what is obvious to one is obscure and mysterious to another, and, therefore, what is truth to one, with a vigorous and capacious mind, would be error to another of weaker capacity. The incongruity and absurdity of such reasoning are too glaring to need a serious refutation. It is because we are ignorant that a revelation is given to enlighten us; and because we are wandering in error, it is sent to lead us into all truth. It is a light from heaven to show us *that* which reason could not discover.—It is an infallible standard of truth by which our follies are to be corrected, as well as our vicious habits to be reformed.

The Province of reason, therefore, we conceive to be this—First, to examine thoroughly the evidence on which the bible rests its claim to inspiration; and being satisfied on this point, Secondly, to ascertain the true meaning of the sacred text, and sincerely receive it as the testimony of God. As the learned Dr. Stuart has observed, “The Scriptures being once admitted to be the word of God, or of divine authority, the sole office of reason, in respect to them, is to act as *interpreter* of revelation, and not in any case as *legislator*. Reason can only judge of the laws of interpretation, and direct the application of them in order to discover simply what the sacred writers meant to assert. This being discovered, it is either to be received as they have asserted it, or their divine authority must be rejected, and our obligation to believe all which they assert denied. There is no other alternative. Philosophy has no right to interfere here. If she ever interferes, it must be when the question is pending whether the bible is divine. Nor has system, prejudice, sectarian feeling, orthodoxy, or heterodoxy, so called, any right to interfere. The claims of the bible to be authoritative being once admitted, the simple question in respect to it is, what does it teach? In regard to any particular passage, what idea did the original writer mean to convey? When this is ascertained by the legitimate rules of interpretation, it is authoritative—this is orthodoxy in the highest and best sense of the word; and every thing which is opposed to it, which modifies it, which fritters away its meaning, is *heterodoxy*, is *heresy*, to whatever name or party is attached.” These sentiments accord exactly with the

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author's established views. We come to the holy scriptures to be instructed—we open the sacred volume to ascertain what God has revealed to his creatures, and the disposition of our hearts must reverently say—"Speak Lord, for thy servant heareth."

That the holy bible contains some doctrines which are mysterious, and in some respects beyond our comprehension, we readily acknowledge. The doctrines of the Holy Trinity and Incarnation of our blessed Redeemer are of this class. But these doctrines standing, as they do, so prominently on the sacred page, and everywhere interwoven in the texture of inspired truth, we are as much bound to believe them as any other part of the sacred writings; for our obligation to believe them depends not upon the question,—are we able fully to comprehend and explain them? but upon this question, are they contained in the holy scriptures? If they are, then they are a part of the sacred records—they are given by divine inspiration, and, as such, we are required to believe them. Nor does the duty depend upon our inclination; it is imperative. Our own admitted principle that the scriptures are of divine origin, and the authority of him who gave them, require our assent to these truths. To reject them is to reject the testimony of God; and, to act consistently, we must reject the whole volume of revelation.

In reference to the important doctrines now adduced, we shall select a few scriptural proofs. A full and elaborate discussion would exceed our prescribed limits, and would not comport with our design; though at a future period we may probably enter upon this task. Our object at present is to show that the truth of these doctrines lies upon the very surface of revelation.

As it respects the doctrine of the Holy Trinity—the scriptures clearly speak of a three-fold distinction in the Godhead, under the denomination of "Father, Son, and Holy Ghost." To define precisely what this distinction is, we profess ourselves to be unable, nor have we any warrant from the sacred volume to make the attempt; but that this distinction is *real*, and not merely *nominal*, is obvious from the name appropriated to each, from the offices assigned to them in the economy of redemption, and from the three personal pronouns, *I, thou, and he*, being employed to represent them. Thus, in the promise of our Lord to his disciples, the reality of this distinction is plainly recognized. "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the spirit of truth."—John xiv. 16, 17. To each divine person (we use the word merely from the poverty of language) the names God, Lord, and Jehovah, and all the names appropriate to Deity, are unreservedly applied; to each the attributes and perfections, the works and prerogatives of Deity, are ascribed; to each religious homage and adoration are required to be rendered. In the name of each, the religious ordinance of baptism is commanded to be per-

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formed. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. xxviii. 19. From each, the blessings of grace, mercy, and peace are sought; and, in the name of each, the apostolical benediction is pronounced. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."—2 Cor. xiii. 14. But although a distinction of persons, and the godhead of each, are thus clearly taught, the same scriptures maintain the unity of the divine essence. "Hear, O Israel: the Lord thy God is one Jehovah."—Duet. vi. 4.

In reference to the Incarnation of our blessed Lord the holy scriptures speak in the same clear and emphatic manner. This interesting event was held forth in the first promise of a Saviour, repeatedly foretold by the prophets, and its actual fulfilment is recorded in the gospel history. Our Lord often asserted his pre-existent dignity and glory. He declares—"Verily, verily, I say unto you, before Abraham was I am."—John viii. 58. "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father."—John xvi. 28. "I have finished the work which thou gavest me to do; And now, O Father, glorify thou me with the glory which I had with thee before the world was."—John xvii. 4, 5. All the apostles constantly maintain the incarnation of our Lord as a cardinal doctrine of christianity, and they dwell upon it with gratitude and joy as the grand display of Jehovah's condescension and love. The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God—All things were made by him, and without him was not anything made that was made.—He was in the world, and the world was made by him, and the world knew him not." This same Word which is called God, and by whom all things were made—"was made flesh and dwelt amongst us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth;" 1st chapter. St. Paul declares, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Phil. ii. 6, 7, 8. The same apostle, referring to the privileges bestowed upon the Jewish nation, observes, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, GOD BLESSED FOR EVER. Amen."—Rom. ix. 5. And further, in our context he states, "And without controversy great is the mystery of godliness. God was manifest in the flesh."—Tim. iii. 16. The pre-existence, the deity of Christ, and his incarnation for man's redemption, are here most clearly maintained. If language can have

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any definite meaning, and it be admitted that God has chosen those terms best adapted to impart suitable ideas of the truth he desires to convey, it must follow that the doctrine of the trinity and the incarnation of our Lord are held forth in the passages adduced. We might proceed with our proofs, and produce a multitude of passages expressing the same important truths, but our limits forbid. The present suffice to show that the doctrines in question are unequivocally taught in the holy scriptures. They stand prominent, they meet us in almost every page, they are published as with the light of a sunbeam. We may reject them, but then we reject the testimony of God ; we may fritter away their meaning, but in so doing we wrest the holy scriptures to our own destruction.

These doctrines are indeed rejected by some who assume the christian name, but it is manifest the objections felt against them arise not from the want of evidence to sustain them, but from the mysteries they involve. There is a breadth and fullness of meaning in the declarations of scripture sufficient to fix these doctrines immovably in the confidence of all, were they not supposed to be encumbered with rational difficulties. The Unitarian alleges that they are incomprehensible, and repugnant to our reason, and, from the mode of argument commonly adopted by such, it is obvious that these are the main, if not the only, objections. To these, therefore, we must specially direct our attention.

We reply that these objections are unfounded. We maintain that the doctrines in question are not repugnant or contradictory to our reason. The doctrine of the Holy Trinity, as revealed in the scriptures, is this—That while Jehovah is one in essence, as distinguished from all the inferior and subordinate deities of Polytheism, there is a real distinction in the godhead, and that this distinction is indicated by the name of "FATHER, SON, AND HOLY GHOST." We do not profess ability to define or explain this subject, and when we apply the word persons to the trinity, we do it merely from the poverty of human language. We use it not to express the same ideas as when applied to human beings, but, as the language of approximation, to mark the distinction taught in the holy scriptures. Now what is there irrational in this doctrine? The Unitarian replies that "It is contradictory to reason that one should be three, or that three should be one." If this were a question of arithmetic, the objection would apply ; but we are not speaking of mental abstractions, represented by algebraic figures, and respecting which our ideas are adequate and complete. We are speaking of the godhead. The question refers to the mode of God's existence—to his essence. Now, before any one can rationally determine that the distinction maintained in the godhead is contradictory to reason ; he must have adequate and complete ideas of the godhead ; he must know God fully ; he must penetrate his essence ; he must comprehend the mode of his exist-



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ence. He must, in fact, be equal with God himself. He must either bring the Deity down to a level with himself, or exalt his own nature and capacities to an equality with God, for an infinite being can be comprehended only by an infinite mind. If the suppositions involve absurdity and arrogance, they are the absurdity and arrogance of the unitarian theory,—the logical consequences of that theory which assumes to pronounce the trinitarian distinction contradictory to reason. For if reason assume the authority to deny what the scriptures predicate of the godhead, she must assume to comprehend the *subject* of that predicate, the godhead itself. If she is incompetent to comprehend the Deity, she is also incompetent to deny what the scriptures affirm to be the mode of his existence. Thus the unitarian argument falls to the ground by its own weakness.

It is clearly beyond the province of human reason, unaided by revelation, either to affirm or deny the doctrine asserted respecting the mode of God's existence. The abyss of the divine essence is too profound to be fathomed by the short line of human reason. Whether or not the divine nature admits of a threefold distinction, is an enquiry which we could never decide without the bible. It is a subject respecting which of ourselves we know nothing, can discover nothing, and on which, *a priori*, we can determine nothing. It is totally beyond the sphere of human knowledge, and, therefore, beyond the reach of the human mind. The natural sources of our ideas, sensation, reflection, and consciousness, can furnish no *data* from which to reason out a conclusion. They furnish no ideas on the subject, and it is obvious to a *truism*, that where we have no ideas we can form no propositions, and where we have no propositions we can arrive at no conclusions—we can neither affirm nor deny. Inspiration alone can furnish knowledge on this question, and that knowledge has been vouchsafed by inspiration. God has revealed himself to us under a real distinction of Father, Son, and Holy Ghost, and we are bound to believe in it. We cannot contradict it from reason, for reason has no rule or standard of its own by which to decide; and to contradict it *without* reason, would be to add absurdity to impiety and blasphemy. That the nature of man admits of the union of two substances in one person, we do know; and although this fact cannot be adduced in direct and positive proof of the trinity, yet it serves another important purpose—it destroys the force of the unitarian objection against the trinity; for if a duality of natures, so diverse as body and soul, can be united in one person, why may there not be a trinity in the godhead? If man can be two in one sense and one in another, why may not God be three in one sense and one in another? The bible declares he is, and as reason cannot prove to the contrary, it is our duty to receive its dictation.

The principles involved in this argument apply with equal force to the doctrine of our Lord's incarnation. This doctrine,

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like the trinity, is above the power of the human mind to discover, to explain, or fully to comprehend. It is not, however, contradictory to our reason, though above it. For no one but a being who could penetrate into the nature of God, and comprehend the Divinity in all his modes of existence, and in all his attributes, could determine, *a priori*, whether his incarnation were possible or not. It is most obvious that man, placed at such an immeasurable distance from his Maker, has no means of his own to determine, and no authority to dogmatize, on such a subject. We know not how low the Deity can condescend, and can, therefore, prescribe no limit to his condescension. On a subject then where we are totally ignorant, it is the province of human reason and sound philosophy neither to affirm nor deny, but with all humility and meekness to confess our ignorance and incapacity. However, though *our* sagacity could not solve this problem, God himself has revealed it in the holy scriptures. The incarnation, as we have seen already, is most clearly taught in the bible, and, being satisfied that the bible is the word of God, we are bound to receive its testimony.

It is also alleged by the advocates of unitarianism and others, that the doctrines in question are mysterious and incomprehensible—that man cannot justly be held accountable for not believing that which he is unable to comprehend—that mystery and revelation are incompatible—that the terms themselves are inconsistent with each other, for if a subject be revealed it is no longer mysterious; or, if mysterious, it is not revealed.

This reasoning, however plausible, is full of sophistry and infidelity, we shall therefore devote some time to its refutation.

The objections alleged against either the word mystery, or the venerable truths signified thereby, are not very becoming in any one professing to believe in the inspiration of the sacred volume. To say the least, such objections are inconsistent with the reverence due to the holy scriptures. The divine oracles clearly recognise the existence of mysteries in religion, and frequently use the word. And although this word is sometimes employed in reference to such gospel truths as were formerly concealed, or but faintly represented by types and symbols, but now clearly revealed and understood, and sometimes also to the free dispensation of the gospel to the Gentiles, unencumbered with Jewish rights, yet it frequently refers to those doctrines of the christian system, which, though announced by revelation, are not fully comprehended—to facts and truths which are to be received by faith, though obscure and mysterious to the understanding. Thus the apostle speaks of the resurrection of the dead and the transformation of the living at the last day as a *mystery*. "Behold I show you a MYSTERY. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The same apostle applies

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the word to the Godhead. Writing to the Colossians, he earnestly desires that they might attain "unto all riches of the full assurance of understanding, to the acknowledgment of the MYSTERY of God, and of the Father, and of Christ."—Col. ii. 2. In our text the apostle exhorts us to hold fast "The MYSTERY of the faith in a pure conscience." In this passage the word mystery is applied evidently to doctrines and facts of the christian system. So, in the following passage, it is used with special reference to the incarnation of God. "And without controversy great is the mystery of godliness: God was manifest in the flesh." The use of this word therefore is sanctioned by the highest authority—the authority of God ; and its application in scripture not only sanctions its use in theology, but establishes the position we have taken—that though some doctrines of the christian system are mysterious to the understanding, they are to be steadfastly held as articles of faith.

To assert that the word mystery is inapplicable to truths revealed and made known—that if a subject be revealed, it is henceforth, in fact, no mystery; and if a mystery, it is no revelation, is to darken counsel by words without knowledge. For a subject may be *partially* revealed, or revealed to some extent, or revealed in some respects, and not in all its modes ; and certainly it requires no profound sagacity to see that in proportion as a subject becomes known, it ceases to be mysterious, and *vice versa*. Many truths which were obscure under a former economy, are clearly revealed in this, but though now fully comprehended, they may, by the freedom of language, retain their old name as the mysteries of a former dispensation. It is thus the sacred writers apply the term to the call of the Gentiles, and various other subjects. Some doctrines are still obscure, because but obscurely and partially unfolded—we know them only in part ; these are mysteries ; still, so far as they are known, they are known by revelation. Without the light of revelation they would not have been known by us at all—the existence of such truths, even as mysteries, could never have been conjectured. Thus mystery and revelation are not incompatible with each other. We may certainly know a fact or a truth to *exist*, though incapable of explaining or comprehending its *mode*. The uninstructed peasant, gazing upon an eclipse of the sun, is certain of the event, though he cannot explain the cause. The fact is evident, though its philosophy is mysterious to his untutored mind. So the doctrines of the trinity and incarnation are known as doctrines of the christian system, though either for the want of clearer light, or stronger faculties, we cannot comprehend them.

So far from mysteries being incompatible with a divine revelation, we know not how it is possible for a revelation to be given without them. If christianity treated only of those subjects we know already, it would be no revelation at all ; if it spoke of those things only which reason itself could discover, it

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would be superfluous, or at the most would stand on a level with a *human* production ; and if it spoke of those subjects only in which there is no mystery, almost every truth relating to man's spiritual nature and future existence must of necessity be excluded. But the great themes of the scriptures are—the Deity, his nature, his mode of existence, his attributes, his government, his relation to mankind and the universe ;—the plan of redeeming mercy ;—the soul of man, and his eternal destiny, with the various duties arising from these truths : subjects, many of which are wholly spiritual in their nature, bearing but a remote analogy or resemblance to the things of this world—subjects which, as the apostle tells us, the “eye of man hath not seen, nor his ear heard,” nor his mind, by its own powers of discovery, hath ever conceived ; and subjects too, though sufficiently understood for practical purposes, yet involving enquiries so profound and recondite, that the most piercing intellect cannot fathom, the most capacious mind cannot comprehend them. It must also be remembered that these divine truths have to be presented through the limited and imperfect medium of human language. There are, doubtless, profound mysteries in some of the truths, as seen by the clear vision of angels, but there must be a still deeper tinge of obscurity about them when viewed by man, owing not only to his inferior capacity, but to the gross and imperfect medium through which they are contemplated. All representations in human language, of things purely divine and spiritual, especially of such as are revealed respecting the godhead, can only be approximations to the archetypes themselves. As a familiar illustration of our meaning.—If a learned European should write a treatise on some branch of modern science, in the circumscribed and broken dialect of some savage tribe, he would find himself embarrassed in the attempt for want of appropriate and adequate terms. In a language confined to the few ideas of savage life he could not give perspicuity and full expression to his ideas. He might succeed so far as greatly to instruct these children of nature, to enlarge the bounds of their knowledge, to excite their astonishment and curiosity, and lead to many practical improvements in their condition ; but the poverty of their language, and the narrow range of their ideas must leave many parts of philosophy for the present veiled in obscurity and mystery. So it is in regard to the divine subjects revealed to man in the scriptures. When God speaks to man he must use the language of man ; he must restrict himself to the terms already familiar to the human mind. Thus, truths in relation to the divine nature, and in relation to invisible and spiritual realities, have to be clothed in an earthly costume—to be presented to the mind in tropes, figures, and terms borrowed from sensible objects. Can such a medium of communication convey clear, defined, and adequate conceptions of every sacred truth ? Can earthly symbols perfectly depict and represent the deep things of God ? Can human

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articulations, with all their acknowledged ambiguity, poverty, and inadequacy to express our own narrow circle of earthly ideas—give utterance so distinct, plain, and expressive, to the whole volume of heavenly oracles, as to leave no part obscure, no truth uncomprehended, no doctrine shaded by mystery. Such a result is impossible. A revelation of truths so spiritual and exalted, transfused through a medium so inadequate, ambiguous, and earthly, and received by minds so limited and feeble, cannot but contain some things obscure and mysterious. The ideas we receive then of the more recondite and spiritual parts of the christian system can only be ideas of approximation, although competent to subserve all the practical purposes for which a revelation is given to mankind.

But the Unitarian still objects that man is not under any imperative obligation to receive these mysteries, because his duty to believe can only be commensurate with his capacity to understand the gospel. Some of the observations already adduced apply to this objection, but it may be necessary to furnish a more special refutation, as the objection is often urged with an air of confidence, and however unsubstantial in its nature, has something specious in its aspect, and operates as an opiate to the conscience of many who reject the vital truths of christianity.

To this objection we have a two-fold reply to make—First, that it involves a principle of disobedience to the gospel, and, secondly, that it involves a principle which, carried out, leads to universal scepticism.

First, this objection involves a principle of disobedience to the gospel. Christianity imperatively requires our faith in its doctrines and principles; and faith is no small part of our obedience to God. Hence the apostle speaks of "the obedience of faith." Rom. 16. xxvi. This faith has respect to the mysteries of our holy religion, as well as to the plainest doctrines. Mysteries are distinctly recognized as objects of the christian faith; for in the same chapter where the apostle states that confessedly GREAT IS THE MYSTERY of godliness, he strenuously exhorts and requires us to hold fast the mystery of the faith in a pure conscience. It is of no avail to allege that a mystery is beyond our comprehension; the apostle knew this when he gave the command in our text. The Saviour knew this when he taught the doctrine of the Holy Trinity, and commanded men to be baptized in that doctrine, and when he solemnly declared "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." A mystery is not a contradiction to our reason, though above our comprehension. It is a doctrine *partially* revealed and *partially* obscure. The doctrine itself is plainly made known as a part of the christian system, though its mode be unknown by us; and, as such, we are under a solemn duty to believe it. Beyond what is revealed we are not bound to believe, but all that is revealed, however obscure, however mysterious, and however incomprehensible, we are required to

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believe. This is the obedience of faith. This is a principle which God has ever recognized, and which he has ever honoured with his approval. It was a mystery to Abraham that he should have a son when Sarah was past age, and that in his seed all nations should be blessed; yet Abraham believed the promise, and God both honoured the faith of his servant and fulfilled his own word. It was a still greater mystery when the patriarch was commanded to sacrifice that son, and had he believed only what reason could comprehend, he would have resisted that command. For the promise of God, the dictates of nature, and the predictions of the world's redemption, all seemed repugnant and contradictory to the command. But though the patriarch could not comprehend the mysterious dispensation, he believed in all that God had said. He both believed the promise and yielded to the command. He was satisfied that what God had said must be true. He therefore staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. Observe, this is called giving glory to God. It put honour upon God's veracity, and the Almighty, in due time, put honour upon the patriarch as a special reward for his fidelity. He was called the father of the faithful, the friend of God; and is held forth as a pattern to all believers. The same principle of simple trust in the testimony of God, is held up with the same approbation throughout the sacred volume.

On the contrary, the spirit of scepticism and unbelief is every where denounced and condemned. In Nazareth the people believed not in Jesus. They looked upon his humble origin and poverty, and would not believe that one so mean in aspect possessed such extraordinary powers, for such a belief was not compatible with their reasoning and their pride; but so repulsive was their unbelief, that it restrained the hand of Omnipotence. Christ could not perform many mighty works amongst them. The resurrection of our Lord was an event mysterious. Reason did not look for it, and, when informed by the highest authority, staggered at the information. It was an event out of the course of nature, and the apostles themselves were slow of heart to believe. The most credible testimony was rejected, and one of them declared "Unless I shall see in his hand the print of the nails, and put my finger upon the print of the nails, and thrust my hand into his side, I will not believe." This was sinful unbelief, for the fact was sufficiently attested to secure their assent. The evidence was credible, but the fact asserted was mysterious, and on this account alone it was rejected. For this reason their scepticism was displeasing to God. It savoured of pride and carnal nature, and therefore met with our Lord's rebuke. "He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark xvi. 14. Even the emphatic confession of Thomas, to the resurrection and divinity of Christ,

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met with a diminished approval, because instead of being satisfied with credible testimony, he had demanded the highest demonstration. "Because thou has seen me Thomas, thou hast believed: blessed are they that have not seen, and yet have believed." John xx. 27.

No principles can be more opposite in their nature than the one which actuated Abraham, and the one which actuated the disciples, in the instances now adduced. The one believed all that God said, the other doubted or rejected the plainest statements. The one relied upon the divine testimony, in opposition to all the natural difficulties, physical impossibilities, and apparent contradictions, which embarrassed the promises of God; the other looked only at the natural improbabilities of the event, and disregarded or neglected both the promise of God and the testimony of his servants. The one put honour upon God's veracity, the other deferred to the prejudices and reasonings of the carnal mind. The one was the spirit of meek submissive piety, the other was, as far as it operated, the spirit of the world; therefore, the one was distinguished by the most eminent tokens of divine approval, while the other was branded with marks of the divine displeasure. It is precisely this same spirit of unbelief, which rejects the mysteries of the gospel. It is a spirit which savours not the things that are of God, but those that are of men. It is the natural operation of the carnal mind which is at enmity against God, and is not subject to his holy will. It knows nothing of the simplicity of faith, and but little of true submission to God. It is proud, vain of its own powers, confident in its own decisions, and unwilling to be taught of God. It substitutes its own determinations for the plain and obvious meaning of the inspired word, and either rejects the authority of the sacred oracles, or adopts a mode of interpretation, which explains away their import. Dr. Channing asserts respecting the bible, "Did I think that it was burdened with one irrational doctrine, I would say so, and I would leave it as I found it, with this millstone round its neck." That is, he would rather trust the decision of his own erring judgment, than the testimony of the word of God. We doubt not this was the honest expression of his heart, and is a faithful representation of the spirit of unitarian theology. However eminent the names with which this principle may be associated, it is repugnant to the obedience of faith. It is a species of refined rebellion against God. It is the antagonist of that humble confidence, which influenced and controlled the heart of the patriarch; it is just the spirit which, for a time, led the disciples to reject the news of the Saviour's resurrection as an idle tale. They thought it irrational, and, on Dr. Channing's principle, they would have been justified in leaving the testimony to sink with this millstone round its neck. We are certain that the scriptures are not "burdened with any irrational doctrine." But in reference to such profound

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subjects as the godhead, it would be absurd to make short-sighted and erring man the arbitrator, for this would be for him to dictate and determine on the very subjects he has to learn. We are sure that the scriptures, being divinely inspired, can teach nothing but truth; but we are equally sure that man is the subject of ignorance and folly. We know that the scriptures are uniform and consistent in their instructions, but that man is changing and fluctuating in his opinions, embracing as truth at one time that which he renounces as error at another. We see him entertaining conflicting and opposing views even in reference to his own nature, and subjects the most familiar to his mind; and with these specimens of his ignorance, folly, and inconsistency, we refuse to make his reason arbitrator on the deep things of God—on subjects his unaided reason cannot reach, and in reference to which he is indebted to revelation for all his ideas and conceptions. Let reason be employed in her proper sphere, and exercise her legitimate functions as interpreter of the written word, and as learner from the oracles of heavenly wisdom, and thankfully receive all their decisions; this is her true province and her highest honour.

But against the principle that man is under no obligation to believe a doctrine he cannot fully comprehend, we have another argument, namely, that, if carried out consistently, it leads to universal scepticism. Dr. Franklin observes, "When you have a good principle go through with it." But many advocates of the principle in question would start back with alarm from the consequences to which it would logically conduct them. If men are to be at liberty to reject from their religious creed whatever is mysterious to the understanding, the principal facts and doctrines which distinguish christianity may be rejected with impunity, for how few of these can be fully comprehended and explained on what are called rational principles. The scriptures teach that the soul is immortal, that after the dissolution of the body it remains in a state of vitality and consciousness; but is it not mysterious that the spirit should exist in a separate state? Dr. Priestly rejected the doctrine on this account. The scriptures reveal the resurrection of the body, and the same authority speaks of it as a mystery, and human reason has long since pronounced it an absurdity. The ancient philosophers declared it to be vile, abominable, and impossible, a hope fitter for worms than for men. The scriptures assert the eternity of God, and reason is forced either to admit it, or deny his existence; but reason cannot comprehend it. That a being should exist, and yet have no beginning, involves a mystery which we have no powers to explain. We cannot define eternity, we can only approximate towards a conception of it by negatives. The scriptures assert that God foreknows human actions—they have predicted the character and destiny of nations and individuals, and yet they uniformly speak of man as a free agent, and an accountable



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being. Now by what process of reasoning can we demonstrate the harmony between these two doctrines—the foreknowledge of God, and the free agency of man? It is incapable of demonstration, and must remain an inexplicable mystery to our feeble and contracted minds in the present state. The origin of evil, the delay of the gospel dispensation, the limited influence of christianity, the miracles performed by Christ and inspired men in different ages, with a multitude of facts and events, recorded in the sacred page, belong to the class of mysteries—and on this account are denounced by Hume and other infidel writers, as irrational and absurd. In truth—once admit the principle that we are not bound to receive any statement or fact asserted in scripture, except such as can be fully comprehended by the human mind, and explained on rational principles, and we join hands with infidelity. Faith has no longer any sphere of operation, and must be erased from the catalogue of christian virtues; and then reason, confident in her own sufficiency, will assert her supreme prerogative to arbitrate and decide on all subjects, divine as well as human, and make it her province either to discard the authority of inspiration altogether, or to explain away its meaning, and apologize for the errors and follies it records.

That the principle we combat does involve disobedience to the gospel, does possess an element of infidelity, and does logically and practically lead to the results we have stated, we have further evidence in many actual examples. The unhappy history of Dr. Priestly is well known. At first he was an orthodox believer, but he began to philosophize upon the christian system, as well as upon nature. The desire to reduce the great truths of revelation to the standard of human reason, led him by degrees to modify, and then reject those truths, and finally to reject also the infallible authority of the bible itself. From orthodoxy he descended to Arianism, and down this slippery path he descended through the several grades of scepticism, until he became a low Socinian; then charged the apostles with error and inconclusive reasoning, and finally died a confirmed materialist. Mr. Belsham, another unitarian writer, declares that “the scriptures are not the word of God.” Others in our own day openly renounce the infallible inspiration of the sacred volume, and whatever respect unitarians in general may profess to give to the scriptures, they accede a still higher respect to the dictates of human reason by making it the supreme arbiter in the highest doctrines of the christian system, and preferring its fallible decisions to the voice of God.

A class of writers called Neologists has arisen in Germany. They are called Neologists, because of a *new doctrine*, or a new mode of interpretation, which they have introduced.—It is, however, nothing more than a new mode of applying the sceptical principle before us. They have renounced not only doctrines which are mysteries, but the miracles also

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of the scriptures are rejected, or resolved into natural events. Every truth in the bible, they say, is to be explained and accounted for on rational principles. For example, the command of God to Abraham to sacrifice his son is pronounced absurd, and that, therefore, the patriarch merely dreamt he had such a command. The miraculous fire on Mount Sinai, and the solemn proclamation of the law by the voice of God, are resolved into the act of Moses himself making a large fire on the top of the mountain; and as a thunder-storm happened at this time, Moses took the advantage of it, and proclaimed the commandments with his own voice, and then persuaded the people that it was the voice of God. Our Lord's walking on the sea is explained by saying that he walked through the waves as far as the shoals reached, and then swam to the ship. The miracle of feeding five thousand with a few loaves and fishes is explained, by affirming that Jesus probably distributed some loaves and fishes which he had to those around him, and thus excited, by his example, others, among the multitude who had provisions, to distribute them in like manner. The cloven tongues of fire which sat upon the apostles on the day of Pentecost, were some electric sparks discharged from a storm, and the apostles, seeing this, kindled into enthusiasm, and, supposing themselves filled with spiritual influence, began to preach to the people, but there was no gift of tongues—they merely spoke each in his own dialect. This is only a sample of the general mode in which the miracles of scripture are explained away by Semler, Eichhorn, Ammon, Thies, Heinrichs, De Wette, and a great number of German divines. These divines afford us a true specimen of the unitarian principle fully carried out. They set out with the principle that whatever cannot be comprehended and explained on rational principles is not to be believed, and hence they felt themselves driven by the application of that principle either to reject christianity altogether, or adopt a mode of interpretation by which they might explain away all that is mysterious in doctrine, and resolve all miracles into natural events. While these adopt the latter, there are some who adopt the former course, and are disputing with great zeal whether a miracle be possible or not, and whether God and nature are one! Additional information on these subjects may be obtained by a perusal of Dr. Stuart's unanswerable work on the Divinity of Christ.

The sceptical principle we are refuting is not a modern one; it existed in the time of our Lord's ministry, and opposed itself to his teachings. The Sadducees denied the existence of angels or spirits, and rejected the doctrine of the resurrection of the body, and of a future state. They rejected these doctrines not because they were not contained in the scriptures, but because they were mysterious, and they considered them irrational. They came to our Lord with their objections to the doctrines of the resurrection and a future state, but it does not appear that they even pretended these doctrines were not taught in the scrip-

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tures. They alleged some philosophical objections, and thought they were such as the Saviour could not answer. He did not enter into a philosophical disquisition, but he so answered them as to convict them of ignorance and folly. "Ye do err," says the Redeemer, "not knowing the scriptures, nor the power of God." As to their objection, he showed that it was founded upon an erroneous assumption; and as to the doctrine, he established it by referring them to the power of God for the possibility of the event, and to the word of God for its certainty. It is clear that the principle which governed the views of the Sadducees was precisely the same as that which governs the views of unitarians and sceptics in general. They denied the truth because it was mysterious, and the most obvious scriptures which declared it, were rejected or explained away. And it is equally clear that their principle was diametrically opposed to the principle of Christ. He held the truth, however mysterious, and defended it, however opposed to the philosophy of man. They exalted reason to the throne, and made its decision final; Christ exalted the scriptures above all human wisdom, invested them with divine authority, and honoured them as the final standard of appeal. They turned from the scriptures to the judgment of man; Christ turned from the judgment of man to the testimony of God in his word. To all their foolish reasonings he replied, "Thus saith the Lord," and showed that even an *inference* drawn from the scriptures had more weight in support of the disputed doctrine than all their laboured arguments against it. If our Lord's principle was right, then that of the sadducees was wrong, and if their's was wrong so is that of unitarians and all modern sceptics, for they are the same. If the former involved disobedience to the faith so does the latter, and this disobedience is an element of infidelity.

In reference to this sceptical principle, we have further to observe, that, fully carried out, it would lead to a rejection of numerous facts in natural philosophy, as well as doctrines in christian theology. The book of nature is the book of God; and, like revelation, it is full of mysteries. The ample volume of creation is open to us, and we can read a few facts from its pages, but what a large portion of its immense roll remains unexplained, and unexplored. Indeed, there is scarcely a fact in natural philosophy, but presents mysteries which the most penetrating genius cannot discover or comprehend. Consider an atom of matter—its existence is manifest, but what is its essence? Is it infinitely divisible, or not? \* What is gravitation,

\* Boscovick and Leibnitz maintain that the ultimate particles of matter are mere points *without extension*, and, of course, incapable of being divided. This theory is now acquiring some celebrity, and yet it involves an apparent contradiction to reason. Matter, as recognized by our senses, has *extension*, as well as solidity, as one of its properties, and both have been considered as its *essential* properties; yet the theory of Boscovick asserts that matter, in its ultimate particles, has *no extension*. How matter which existing separately has *no extension*, can

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magnetism, and chemical affinity? We see their effects, but what is the cause? Philosophy is silent, or speaks only to confess her own ignorance. Men can analyze bodies into their constituent elements, and determine what gases have an affinity with each other, but what is the cause of that affinity they cannot explain. What are the principles of animal and vegetable life? How is it that there can be life without consciousness and feeling, as in vegetation? Philosophy is silent. Look at a blade of grass, one of the simplest forms of vegetable production. What makes it grow? How is it that one grain of wheat produces a hundred? How is it that the acorn germinates and expands into a plant, and that plant into a majestic tree, extending its ample shade over the cattle that repose beneath its branches, and flourishing for several centuries, as in the bloom and vigour of its youth? How is it that plants growing in the same garden bed, nurtured in the same soil, watered by the same showers, ripened by the same sun, and whose very roots from their proximity are entwined within each other, should possess such diverse and contrary properties—the one sweet and the other bitter; the one salubrious, and the other poisonous—the one a supporter of life, and the other its destroyer? To these enquiries philosophy is silent. We have mysteries within ourselves; our nature is incomprehensible. How is it that the heart and lungs continue in incessant vibration for three-score years and ten, constantly acting without fatigue, and moving independent of our will? Philosophy is silent. Again, how is it that the soul and body are united in one person—that substances so diverse in their nature and properties, the one material and the other immaterial, the one spiritual and the other earthly, the one mortal and the other immortal, can be so intimately united, as to make one conscious being? Let those who object to the trinity explain this mystery. Let those who deny that God can be three in one sense, and one in another; explain how in human nature there can be two in one sense, and one in another. Once more. How is it that I can lift my hand? You say that it is by a volition of my mind. But how is it that an idea or thought in my mind can produce muscular action? Let those who object to the incarnation explain this phenomenon. Let those who object to mysteries in revelation, explain these mysteries in nature. But they cannot; it is impossible; man's reason cannot penetrate so far. The genius of a Newton, a Boyle, a Bacon, a Halley, a Locke, a Davy, or a Dalton, cannot fathom these mysteries. These facts in natural philosophy are dark enigmas which they can-

have extension in the aggregate, is totally inexplicable, if not absolutely contradictory; for if a myriad of nothings be added together, they are still nothing. Yet this human theory is advocated and believed by philosophers, while the venerable truths propounded in the scriptures are rejected. An obvious proof that the objection to religious truth has its seat rather in the heart than in the understanding.

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not solve. But do men believe in the existence of the facts themselves? Undoubtedly they do. The farmer sows his seed, though he cannot explain the mystery of vegetation—the sailor uses the needle, though he cannot explain the phenomenon of magnetism; and we all gladly partake of our daily food, though we cannot explain the mystery by which that food is assimilated into a component part of ourselves. We believe the facts, though we cannot explain them. But this is incompatible with the principle laid down—that we are not to believe that which we are unable to comprehend. If it be said, the facts are obvious to our senses, and there is no obscurity as to their existence as facts, we reply, it is as obvious to our understanding that the doctrines and miraculous events in question are taught in scripture. The mystery in reference to both is respecting their mode, not their actual existence. If, then, the principle be good, it is as applicable to the one as the other. If rational to admit the existence of facts in common life and natural philosophy, though their mode and the cause of their operation be unknown to us, it is rational also to believe in the venerable mysteries of our holy religion, for God is the author of them both.

There are mysteries in nature, providence, and revelation—in all the works of God, and in God himself. What are mysteries in nature but God's unknown method of operation? What are mysteries in providence but God's unknown method of accomplishing the purposes of his will? What are mysteries in the trinity, but a mode of the divine existence not comprehended by our finite minds. He that would reject the doctrines and facts of revelation, must, to be consistent with himself, and carry out his own principles, reject all the facts that are mysterious in nature, and then he would ultimately believe in nothing at all. Some infidels have fully carried out this principle. The noted Hume was a memorable instance of this consistency in folly. The existence of God was mysterious, and he rejected it; but he found he was surrounded also with mysteries in nature, and was a mystery to himself, and therefore his principle required him to doubt of all things. His process seems to be this. He first denied the existence of God, then doubted the evidence of his senses, then denied the existence of the material world, and lastly, denied his own existence, and wrote a book to prove that neither he nor his readers had any existence. This he said was rational; and, certainly, if the principle itself was rational, its application was rational also. The difference betwixt the moderate unitarian, the neologist of Germany, and the grovelling infidelity and universal scepticism of Hume, is only one of degree, not of principle. If the unitarian retain his present views, and follow not in the wake of Priestly, nor finally glide into avowed infidelity, it is either because he mistrusts the soundness of his own principle, or neglects to apply it, or is under other influences which have no connection with his creed.

It is in vain to apologize for unbelief by urging that it is held

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with sincerity. Man is accountable to God for his faith, as well as for his conduct; hence the solemn and oft-repeated denunciations against unbelief, as well as against unholiness of life. It cannot, therefore, be a matter of indifference as to what faith a man may hold; nor do the scriptures sanction the notion, that holiness of heart and the essential graces of the spirit, are associated with heretical opinions on the vital doctrines of the gospel. The stanza of Pope, so often quoted as an opiate to the conscience of the unbeliever, is opposed to the spirit of the gospel. Unbelief of the truth is commonly, if not invariably, associated with the indulgence of sinful dispositions. When faith is absent, so is humility, simplicity, and a holy love for the truth. Pride and insubordination to God are the ordinary concomitants, the natural allies of unbelief, and the seed of eternal truth cannot vegetate in such a soil. The scriptural view of unbelief is not that it is harmless, but sinful and condemnable; and it is spurious charity and officious zeal that would affect to vindicate the divine character from severity, by softening down his comminations. God requires no such apologies for his conduct—they are as dishonourable to himself as they are repugnant to his word, and dangerous to man. They are the song of the Siren, enchanting men into security, as the prelude to their ruin. Although there are, doubtless, various gradations in the guilt of unbelief, yet every extenuating circumstance in education, early prejudice or habit, that might be pleaded in apology for a sceptical mind, or a defective creed, might also be pleaded in apology for an unholy life. The same apology might be urged in behalf of Saul of Tarsus, and the Sadducees of old, as for the Neologists and Unitarians of the present day. God has revealed his truth so plainly that every enquirer, with an humble and honest mind, may receive it; and without these dispositions it would be rejected, were it self-evident. When the Jews could no longer resist the evidence of the Saviour's miracles, they could ascribe them to a diabolical agency. If men close their eyes against the light, and refuse to submit to God's revealed plan of mercy, "there remaineth nothing but a fearful looking for of judgment and fiery indignation." It is neither by deism nor semi-deism that men are to be saved, but by holy faith in Christ, as revealed in the gospel—a faith submitting the understanding and the heart to the whole truth of God.

Our arguments might be extended to a considerable length, but our limited space forbids. We have seen that the scriptures recognize the existence of mysteries, and speak of some of the venerable truths of our holy religion under that designation. We have seen also that from the spiritual and exalted nature of divine truth on the one hand, and the narrowness of our capacities and the poverty of our language on the other, that it could not be otherwise, but that some shades of obscurity and mystery should envelope the more recondite portions of christian doctrine,

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and thus what is alleged against our holy religion becomes, in fact, an argument in its support. We have also answered every argument of moment which can be urged in favour of the rationalizing system, and shown that it is incompatible with the obedience of faith, that it contains an element of infidelity, and logically tends to the lowest scepticism. We have seen that creation teems with mysteries, and thus the volume of nature, harmonizing with the book of revelation, strengthens the evidence that God is the author of both. To these arguments might be added the fact, that great as are the mysteries of the orthodox faith, greater and more perplexing by far are the difficulties which encumber and embarrass the unitarian theory. This theory makes the scriptures a tissue of obscurity, inconsistency, confusion, and contradiction. With this theory the scriptures, instead of being adapted to enlighten, are fitted only to perplex and bewilder; instead of being adapted to lead us into all truth, are fitted only to lead us into all error. It is this obvious fact that has led so many unitarians to deny their divine authority altogether, and choose reason only as their guide. With the orthodox faith, the scriptures retain their proper place as the oracles of God, and are full of beauty, harmony, and consolation, and afford light sufficient to guide every docile and obedient mind. We would, therefore, strenuously "hold fast the mystery of the faith, and beware lest any man spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

With higher faculties and more extensive knowledge in a future life, much of the obscurity and mystery now connected with sacred truth will pass away. Many things were mysterious to us in childhood, which maturity of knowledge has made plain. When a child learns the alphabet it is a mystery to him—he wonders why he should be required to utter certain sounds and learn certain marks. They seem to have no significance. He knows not that these sounds are the elements of speech, and that those few marks connect him with the literature of the world. When the martyr Williams sent the savage chief of Raratonga with a message written on a chip, he wondered how the chip could communicate intelligence, and when he saw it actually did, his amazement was unbounded, and he went shouting through the settlement "See the wisdom of these English people; they can make chips talk." Mr Williams states, "I gave him all the explanation in my power, but it was a circumstance involved in so much mystery that he actually tied a string to the chip, and wore it for some time." Since then, these children of nature have been taught to read and write, and the art they gazed upon as superhuman, and would have declared impossible, had they not seen it for themselves, they now thoroughly understand, and, with facility, apply it to practical purposes. When some savages first saw a watch, they said it was alive, but the introduction of British arts has explained the mys-

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terious cause of its complicated movements, and the age of ignorant wonder has passed away. When the king of Siam was informed by a Dutch ambassador that, in Holland, water became sometimes hard like a rock, and men could walk upon its surface, and rivers and lakes became like solid ground, he banished him from his court, saying, "hitherto I have believed the strange things you have told me, but now I know you are a liar." Had that monarch but paid a visit to our own latitude, he would have found that which he believed absurd and impossible, was as natural to our clime as the scorching heat to the torrid zone. Many absurd dogmas were strenuously maintained in ancient systems of philosophy, which are now exploded; and many subjects, then involved in darkness and mystery, are now made plain. The history of science and philosophy furnishes a host of facts, showing the strange aberrations of the human mind, when it substitutes speculations for facts, and hastens to conclusions without proper *data* and information, and loudly rebukes the temerity and impiety of men, who charge contradiction and absurdity upon the revelations of the bible. Clearer light and knowledge have dispelled the shadows of former ages in science, and the superior light and higher faculties to be vouchsafed in another world, will, doubtless, do the same, in reference to the venerable truths of revelation. Truth is not dark itself, but our intellectual vision is weak, and our minds are clouded. "We cannot see the bottom of the sea, not because the water is muddy, but because it is deep. We cannot perceive the beauty and proportions of an extensive landscape, not because the objects themselves are indistinct, but because they are distant." The nebulae of the heavens are dim and cloudy to the unassisted eye, but the telescope of high power resolves them into rich clusters of stars, brilliant with their own light. So it is with respect to these great mysteries of our religion: though obscure to us, they are all light in themselves. A period may come in our existence when many dim uncomprehended truths shall be clearly seen in their harmony and lustre. Existence here is but the age of infancy to man, feeble in his conceptions, foolish in his prejudices, and lisping in his tongue. The age of manhood is to come, when with brighter light and stronger faculties we shall wonder at our former follies, and put away our childish things. "Now we know in part, and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." It is evidently a process in the divine economy to present a gradual discovery of truth, and to grant a corresponding development of mind. Former dispensations were preparatory and introductory to the christian economy. Patriarchal revelations and the levitical ceremonies contained the "elements" of christianity; and christianity contains the elements only of the discoveries and glories of heaven. Former dispensations presented the alphabet of



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christianity, the mere rudiments of truth to be afterwards expanded. In former dispensations the truth was partly folded in types and figures, and, therefore, much was obscure and mysterious. The Israelites could not stedfastly look to the end of that which was to be abolished, and even prophets did not know the import of all their own predictions. When the full light of the christian era came, the mysteries of the former economy were unfolded and published to the world. The veil of the temple was rent asunder, elementary rites were abolished, and the gracious purposes of God were revealed. Still some profound mysteries remain, and the christian economy stands in relation to heaven as the Jewish law of old did to the gospel. It is an advanced era, but not a perfect one. Further developments have yet to be given, but they are reserved for another state. Meanwhile we walk by faith, rejoicing in the light which is given, and longing for the perfect day.

The mysteries of the gospel are useful as means of promoting our intellectual and moral training. Mysteries are truths but partially revealed, or revealed in one respect but hidden in another—they are dim glimpses of truth to be further developed. To comprehend them fully we are not competent; but twilight is better than total darkness, and imperfect knowledge is better than entire ignorance. Total ignorance would leave us in absolute indifference, but a few faint rays of light tend to excite our interest, prompt to enquiry, and stimulate our thirst for knowledge, while a consciousness of immortality inspires hope of the grey dawn advancing to meridian brightness. Thus, momentum is given to mind, its faculties roused into action, invigorated and improved. The dim revelations of the promised seed awakened the anticipations of patriarchs, they rejoiced in prospect of the day of Christ. The predictions of ancient seers impelled them to "search what and what manner of time the spirit that was in them did signify." The fuller, yet still imperfect, disclosures of the christian dispensation stir up our desires for larger views and brighter manifestations. This feeling extends to intelligent beings of a higher order. The angels desire to look into the mysteries of our holy religion. Already they are subjects of enquiry, wonder, and rapture in heaven, and shall be for ever to both angels and men. To complain against mysteries, is to complain that God had given us too much light, for the fainter discoveries of truth are instalments of knowledge to quicken desire now, and to be enlarged for ever. They are buds of promise, to be expanded and ripened in more genial climes. Shall we not rather adore him for the wisdom and goodness displayed in adapting his discoveries to our present salvation and to the improvement and exaltation of our nature through time and eternity. It is impossible to estimate how much the elasticity, vigour, and expansion of the minds of both and angels are owing to the mode in which God has condescended to unfold his character and reveal his will. Blessed be his will; he doeth all things well.

## ON DIVINE REVELATION.

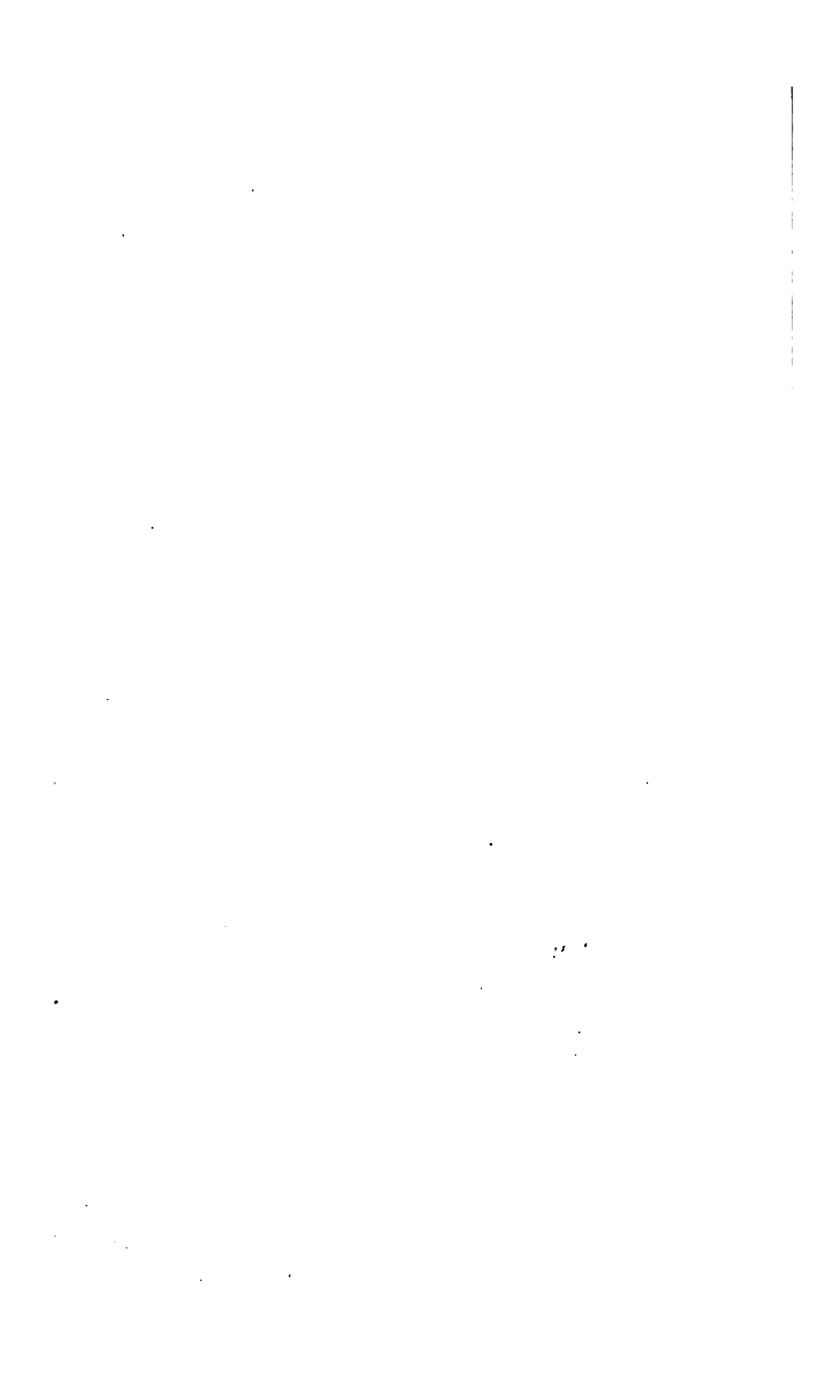
But mysteries also serve an important purpose as a means of moral discipline. No sentiments are more becoming in a child than humility, filial confidence, and esteem. His condition requires these dispositions, his filial relation demands them, and they are necessary to qualify him for the subsequent development of other virtues. It is wisely arranged by Providence that the circumstances of a child are admirably fitted to foster these dispositions. He is ignorant, and dependant upon his father for guidance and direction. He is surrounded by events and facts which he understands not. Necessity and curiosity both excite him to look up to his father for instruction, guidance, and protection, and this generates the habit of confiding in him—respecting, loving, revering him. We owe the same dispositions towards our Heavenly Father, and our circumstances are made favourable for exciting and promoting them. While we are blest with much light, (thanks to our gracious God, with all that is necessary for practical and saving purposes) the mysterious and obscure portions of sacred truth serve the purpose of salutary and profitable discipline to our minds—they excite our veneration and awe, they check our presumption, they exercise our patience, they give scope for our faith, they show us our ignorance, they subdue our pride and teach us humility, and by inspiring a consciousness of our own weakness, lead us to confide more implicitly in God. They constrain us to say, “O Lord thou shalt guide me with thy counsel, and afterward receive me to glory.” It is as necessary for the creature to know his own ignorance as to be favoured with a positive knowledge of religious truth; to be conscious of his own weakness, as to feel his responsibility; for his safety is in submission to God’s will, and dependance on God’s wisdom and power. Here too is the safety of angels as well as men; and, no doubt, heaven with all its bright disclosures and accessions to our knowledge, will still leave such shades of mystery and obscurity about the discoveries of truth, as will at once draw forth mental effect, teach the highest intelligences their limited powers, and make them feel their dependance upon God. Throughout all eternity there may be a succession of dispensations, in which truth shall be perpetually brightening, and the divine character ever unfolding its glories to the perception of intelligent beings; but yet the farthest reach of created intellect can never fathom all the mysteries of the divine nature and his dispensations. Each new discovery will show the creature his littleness, impress him with deeper reverence and awe; accumulate his motives to confidence, gratitude, and love, and call forth the song, “GREAT AND MARVELLOUS are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. Who would fear thee, O Lord, and glorify thy name? for thou only art holy.”

With such views of christian truth, let us steadfastly obey the apostle’s injunction, “Holding the mystery of the faith in:

## THE PROVINCE OF REASON, ETC.

a pure conscience." The profoundest mysteries as well as the plainest truths are to be held fast; for, while of equal authority, they are connected with the most important doctrines, the richest promises, and the most sacred duties. They are, as Baxter justly observes, essential to the very marrow of the gospel. In submission to God's will, in obedience to his word, we must retain the whole truth. Nothing must be added, nothing diminished—the whole testimony of God in his holy word must be embraced, and held fast until death. To this end guard against a spirit of speculation and pride, "and be not wise in your own conceit." Be admonished by the fearful example of others around you. Have no fellowship with them. Mingle not with their assemblies, and peruse not their writings. They are pestilential, there is a moral poison in them. It is the highest authority that has declared "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—2 John ii. Cherish a deep reverence for the holy scriptures, diligently and prayerfully search them, and practically conform to their requirements. Observe, too, the mystery of the faith must be held in A PURE CONSCIENCE. The learned Grotius, with his usual force and propriety, remarks—"It is by a pure conscience that faith is guarded; for those who neglect the one commonly lose the other.\* There must be simplicity and sincerity of mind, and while you zealously and tenaciously hold fast the great doctrines of religion, take care to fulfill all its duties and obligations, adorning the truth by the lustre of a holy life. On the one hand, the conscience must be purified by faith, by faith in the atoning blood, and on the other, the faith must be strengthened and confirmed by a *conscientious* deportment. Obedience must thus work with our faith, and by good works our faith be made perfect. Sincerity and obedience promote clearness of spiritual vision, and establish our souls in the truth. For, says the Saviour, if any man will do my Father's will, he shall know of the doctrine, whether it be of God. Wherefore beloved brethren, "Cast not away your confidence, which hath great recompense of reward, but hold fast the profession of your faith without wavering, and earnestly contend for the faith once delivered to the saints. Then shall you find that the great principles you now retain will sustain you in the article of death, filling you with consolation and triumph, and enabling you to exclaim, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not only, but to all them that love his appearing."

puram conscientiam custoditur et Fides. Nam qui hanc negligent et illam amittere. Grotius in loco.



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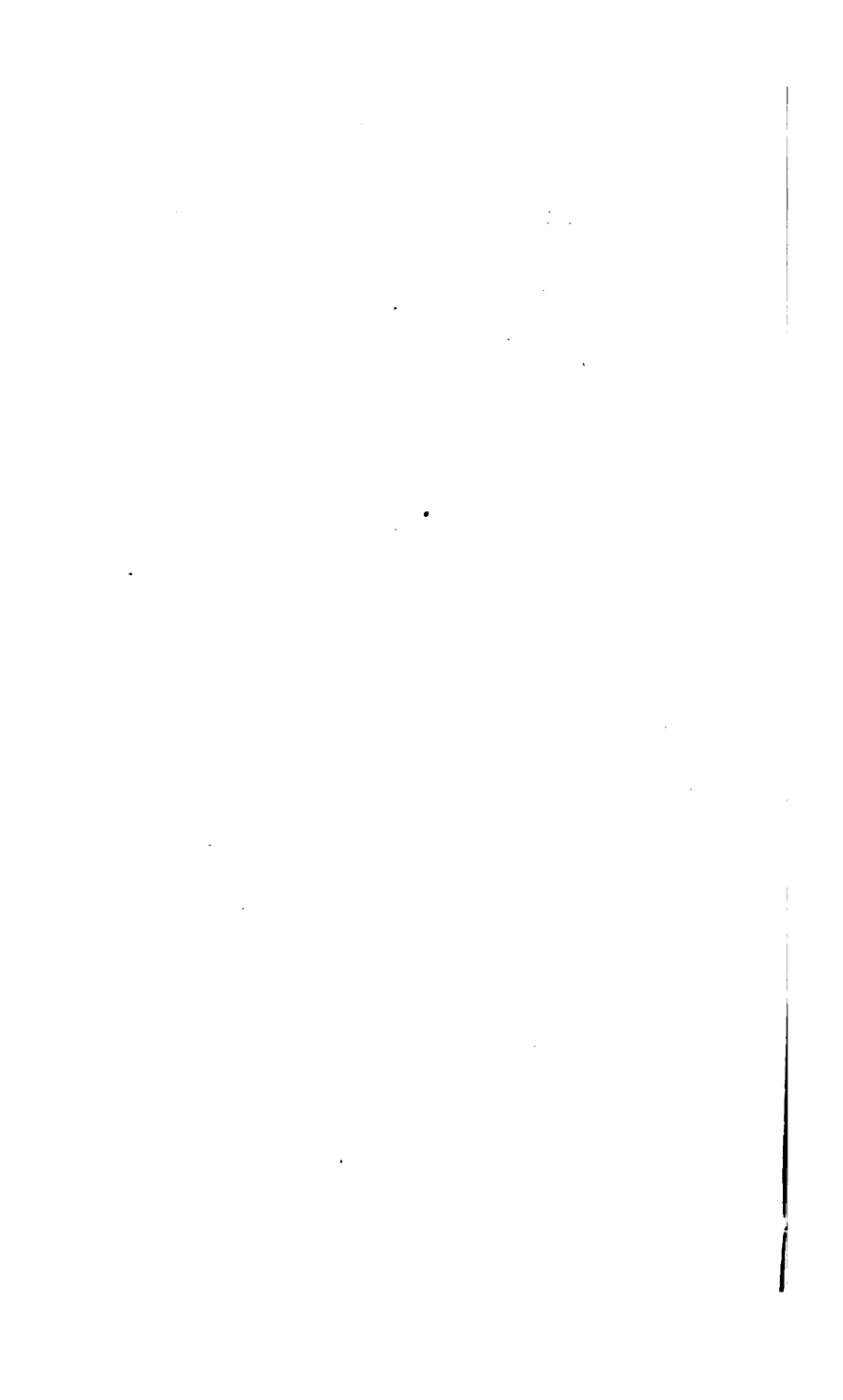
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**1845.**



THE  
INSPIRATION AND DIVINE AUTHORITY  
OF THE  
HOLY SCRIPTURES.

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*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2. Timothy, iii. 16-17.*

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INSPIRATION is a supernatural gift. The inspiration we claim for the bible is such divine influence or agency upon the minds of the sacred writers as rendered them the penmen of the Holy Ghost; so that through them God speaks to mankind, revealing truths which reason could never discover, predicting events which reason could never foresee, announcing promises which none but himself can fulfil, enforcing duties of imperative obligation, because required by his own authority, and narrating events for the illustration of his character, and the instruction of his people.

It is unnecessary to enter into an elaborate argument to prove that mankind stood in need of a divine revelation, for, as Dr. Paley well observes, "We never meet with any serious persons who think that, even under the christian dispensation, we have too much light, or any degree of assurance which is superfluous." All candid minds, familiar with the history of our race, will at once assent to the proposition, that without a revelation from heaven mankind could have obtained no clear and sufficient knowledge of God, no certainty of a future state of existence, no infallible code of morals, no adequate motives to virtue and holiness, no satisfactory determination respecting the will of our Maker, or the mode of securing his favour and regard. All these subjects are clearly beyond the reach of human philosophy; for, in regions where the mind of man has received the highest culture, its interminable aberrations and contradictions have served but to show its own incompetency, and to demonstrate the truth of the apostle's words that "The world by wisdom knew not God."

Such being the fact, it is not unreasonable to suppose that God would grant a revelation to his ignorant and erring creatures; that, he who brought man into existence, and is infinitely interested in the welfare of his intelligent creation, would unfold to us a special discovery of his will---that he who has given to matter its laws, and to our animal nature its instincts, would also give to our intellectual and moral nature, a knowledge of such truths as are necessary to be known, and of such duties as are necessary to be performed, in order to promote his own



glory, and our present and eternal happiness. It is related of Socrates, the celebrated Athenian philosopher, that he uttered an expectation that God would at some period send a divine messenger, to dispel the bewildering mists of error and shed upon the mind the light of truth and certainty. Such messengers have been sent, and the light of truth and salvation has been given by the inspiration of God.

How Jehovah can act upon the human mind, and impart those suggestions and impressions, which we call inspiration, is an enquiry more curious than useful. That he who made the mind of man *can* thus act upon it is certain; the power evinced in creating it implies the power to impress, to instruct, to inspire it. Nor is inspiration an effect more wonderful, perhaps, than many others constantly transpiring around us. We daily see created minds holding intercourse with each other. We daily witness instances of matter acting upon mind, and mind acting upon matter, however diverse in their properties; and though we cannot explain these phenomena, we never doubt their reality—however mysterious the manner, we never question the facts. There is therefore nothing incongruous or improbable in the idea of God—the eternal mind, the Father of all spirits, communicating with the minds he has created and made accountable to himself. The condition of the world required it, and it harmonized with the character and proceedings of God to bestow it.

If it be reasonable to suppose that God would give his creatures a revelation of his will, it is equally reasonable to suppose that he would cause that revelation to be committed to writing, this being essential to its preservation and permanence. Without this the revelation, however clear when first given, must ultimately perish, or a perpetual series of miracles be wrought for its preservation. For if handed down by tradition and made dependent upon the human memory alone, it would gradually become obscured; and, in the process of ages, become so changed, adulterated, and disfigured, as to bear but a remote resemblance to the character it had when first announced from heaven. But by committing the revelation to writing this calamity is prevented, and the necessity of a perpetual miracle superseded. The truths once discovered to us by God are transmitted, unimpaired, from one generation to another, and are capable of being accurately translated into every tongue spoken by the family of man. The revealed will of God *has been* thus committed to writing, and the collection of the divine records is called *The scriptures*, that is to say *THE WRITINGS*, and by way of eminence, and in contra-distinction from all merely human compositions, “the *holy scriptures*.”

It is not our design, in the present instance, to introduce the external evidences which the performance of miracles, and the fulfilment of prophecy, afford of the divine origin of our holy religion.

This would be an agreeable task, but it would require a vo-

lume to do justice to the subject, and the necessity for such a work is superseded, both by the numerous cheap and popular volumes of that class already published, and by the fact that the external evidences of our holy religion are not formally discarded in the heresies we oppose. Our immediate object therefore is to maintain the *plenary inspiration* of the sacred writers, and to show that *all* the books of the Old and New Testament are the authentic oracles of God.

Notions most repugnant to the infallible authority of the sacred writings have been propagated, not only by avowed infidels, but by some who assume the Christian name. Socinian critics in general adopt a principle of interpretation, at variance with the divine authority and inspiration of the sacred volume, but we know no one who has united so much folly with arrogance as a modern writer, in attempts to destroy the foundations of our faith. This writer tells us "That neither apostles, nor prophets, nor pastors, have authority to rule either our faith or our consciences"—that their inspiration did not render their teachings infallible—that "all the disciples of Christ are inspired as truly as the apostles were," and, strange to say, inspiration he finally resolves into "*reason*," or "*common sense*." The absurdity of this notion is only equalled by its profanity, but it so evidently carries its own refutation, as to prove innoxious to all reasonable minds. If inspiration be only "*reason*," or "*common sense*," how is it that prophets foretold events with circumstantial exactness, some several hundreds, and others several thousands of years before their accomplishment? If these predictions be the effects of common sense, or reason, they are resolved into lucky guesses, fortunate coincidences, or strong natural sagacity; but yet profane and blasphemous in their pretensions, and more distinguished by fraud than by reason, because announced in the name of God, under the profession of special revelation. If inspiration be resolved into "*reason*," or "*common sense*," how is it that such doctrines as the resurrection of the body, and other sublime truths, are discovered to us, which uninspired men of the strongest minds never conjectured? How is it the apostle should say "that eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him:" except by revelation? How is it that what is termed "*common sense*," should be so *uncommon*, that it should be excluded from all men except a few Jews, called prophets and apostles! Such specimens of reasoning evince a state of mind not very compatible with "*common sense*," and mankind must forfeit their claim to "*common sense*" before such raving can pass for rational argument. Moreover, if the writings of the scriptures be the production of human reason, or common sense, in what respect do they differ from those of Plato, Cicero, Seneca, and other sages, both in ancient and modern times? Not in authority, for the heathen had common sense and human reason, and some of their

had it in a superior degree. If inspiration be reduced to reason, we have no advantage from Christianity—no more certainty in our inquiries after truth, no more authority in moral duties, than are furnished in the productions of heathen writers. We may adopt as our teacher Plato or Paul, Seneca or John, Socrates or Jesus, or rejecting them all, may sketch out our own system of truth and ethics; or, with more consistency, like the sceptics of the ancient Grecian school, may hold all things in doubt—amid the numerous opposing forms and contradictory theories in which reason assumes to have found the *truth*, determine that there is nothing true; or if true, that it is impossible to be ascertained by man. But the theory which confounds inspiration with “common sense,” if fully carried out to its logical results, conducts us to consequences beyond what some of its advocates are prepared to admit. It virtually denies the revelation which God has given to man, and is equivalent to an open avowal of infidelity; it is, in its nature and tendency, as fraught with deism, as it is with heresy. The ground on which the bible sustains its high authority, is its divine and infallible inspiration. If it be a divinely-inspired book, it is worthy of our highest confidence; it comes to us with the authority of God. If it be not an inspired book, it has *no* authority; it has not even the authority of an honest human composition. It is not worthy of being held in equal respect with the productions of Greek and Roman sages, but is an impious forgery, and is to be rejected with the Koran of Mahomet, the Zendavesta of the Persian, the Shasters of the Indian, and the fables of heathen mythology. A system, the direct tendency of which is thus to extinguish the light of christianity, and overspread the world with heathen darkness, and plunge the minds of men into universal uncertainty and scepticism, cannot be too strongly repudiated by all sincere christians. The system may ally itself with plausible pretensions to benevolence and freedom, but is not the less to be abhorred on this account, for such pretensions are no uncommon allies to the most destructive delusions. However specious its professions, it is but Antichrist in disguise, which, under the pretext of reforming Christianity, is undermining its foundations. Like the treacherous Judas, it betrays the Redeemer with a kiss.

It is this pernicious theory we propose to overthrow, by establishing the opposite proposition, that is, “*the infallible inspiration and divine authority of the sacred records.*” In pursuing this object, we take for granted what our opponents have not yet assumed verbally to deny, namely: that the external evidences of religion establish its truth, and demonstrate the sincerity of its founders. This being admitted, our work is shortened; our task is merely to shew that the writings of the Old and New Testament profess this inspiration, and that all the books contained in the sacred canon are genuine and authentic.

*maintain then, in the FIRST PLACE, that the sacred writings*

*profess to be divinely inspired.* In reference to the *Old Testament* this is most distinctly and emphatically maintained in numerous passages. The New Testament abounds with assertions to this effect; and as our immediate object in this argument is to adduce the testimony or *professions* of the sacred writers, of course we are at liberty to appeal to the New Testament in favour of the more ancient records. The apostle Paul, addressing Timothy, thus maintains the divine inspiration of the Jewish scriptures:—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith, which is in Christ Jesus." "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 15, 16, 17. This testimony is decisive as to two facts. First, that in the apostle's days there was a collection of sacred records called the *Holy Scriptures*; and secondly, that *every* book contained in that collection was recognized as divinely inspired. If the apostle had spoken of scripture in an indefinite manner, an unfair critic might plausibly have contended for nothing more than a *loose* and *general* application of Paul's assertion; but his language is so clear and definite as to preclude an exception being taken against any book of the Old Testament. Men may be so bold as to question the apostle's authority, but his meaning is too plainly expressed to be disputed. It is not a *part*, but *ALL* scripture, of which he speaks, and which he declares to be inspired of God. Were there not another passage of kindred import, this itself is abundantly sufficient to show in what character the whole volume of the Old Testament was regarded by the apostle, and by the early christian church.

But besides this assertion of Paul, we have *special* evidence in reference to the inspiration, or divine authority, of *each* sacred book of the Jewish scriptures. Almost every author declares that he speaks or writes by the especial instruction and authority of God. The books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were written by Moses; and in numerous passages we have his divine inspiration plainly asserted. It is stated that God appeared to him, shewed him his glory, conversed with him for forty days on the mount, revealed to him the pattern of all the Jewish economy, and wrote the law on tables of stone. Hundreds of times in the Pentateuch is the inspiration of Moses asserted in the repetition of the phrase—"And the Lord spake unto Moses, saying," &c. The inspiration of Joshua is asserted in the same manner in instances too numerous to repeat. We have only to open any part of the writings of these holy men, and we meet with the plainest declarations that they were inspired by the Holy Ghost. The books of Judges, Ruth, and

the first twenty-four chapters of the first book of Samuel, are by the Jewish church ascribed to Samuel, whose inspiration as a prophet is clearly maintained. The remaining chapters in the first book of Samuel, and the whole of the second book of Samuel, the ancient Jewish church ascribed to Gad and Nathan, both prophets inspired by the Almighty, and authorized to proclaim and record his truth. Indeed it is declared in 1 Chronicles xxix. 29, "Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and of Gad the seer." The two books of Kings are ascribed by the Jews to the prophet Jeremiah. It was usual with the prophets to write the history of their own times. Some collected the writings of their predecessors, and digested them into one continuous history; and no one who concedes to them the gift of prophecy can deny their qualification to present the church with a true narrative of events. Besides, these histories themselves contain numerous prophecies, which only those who are inspired of God could foretell. The two books of Chronicles are attributed by the Hebrews to Ezra, as well as the instructive book which bears the name of that pious and devoted man. Though in his writings we do not find a direct avowal of inspiration, yet this is no evidence against his divine authority, as his writings form a part of those divine records which are declared to be given by inspiration of God. Bishop Warburton remarks—"Ezra wrote, and we may say acted under the inspiration of the Most High, amid the last blaze indeed, yet in the full lustre of expiring prophecy." The memory of Ezra has always been held in the greatest reverence by the Jews, who consider him second only to Moses. The book of Nehemiah was written by himself, and indeed it is for the most part a narrative written in the first person, and is a record of divine authority. The book of Esther is ascribed by some to Ezra. It is confined to the history of the Jews during the reign of Ahasuerus the Persian monarch, and was probably extracted by Ezra from the Persian chronicles, or national records, which were kept with great exactness. This may account for the words Lord and God not occurring in it, and for no express mention being made of the providence of God, as in a mere civil chronicle of the Persian nation, such omissions might very rationally be expected. This, however, does not make against its being canonical, for if its original writer was not inspired, its compiler was, and thus the record is adopted by divine authority as a part of sacred scripture given to us of God. In this book the state of the Jews is narrated, and the providence of God over his people in a time of persecution and distress is very strikingly displayed—a sufficient reason with God for causing this portion of history to be selected and preserved. The book of Job is supposed to be the most ancient record in existence, as it was probably written by Job himself, who lived between the time of Abraham and Moses. Job was

inspired by God, and the book is recognized as such not only by its always having had a place in the sacred canon, but also by passages in the book itself, and by quotations and references in Isaiah, Jeremiah, Ezekiel, Paul, and James. That precious memorial of piety, poetry, and prophecy, the book of Psalms, was composed chiefly by David, but several psalms are ascribed to Moses, Asaph, and other holy and inspired men. The inspiration or divine authority of no sacred book is better attested than the book of Psalms. Many of the Psalms are prophetic, and they are continually appealed to by our Lord and the apostles, as of divine authority. As one example, take the words of our Lord, "For David himself said by the Holy Ghost, The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool."—Mark xii. 36. That invaluable treasure of practical wisdom, the book of Proverbs, bears the name of Solomon for its author so far as the thirtieth chapter. Up to the twenty-fifth chapter the arrangement was made by himself, but from thence to the thirtieth, the collection was made by the men of Hezekiah, after the death of Solomon. The thirtieth chapter is ascribed to Agur, and the last chapter is entitled "The words of king Lemuel," which some regard as another name for Solomon himself. That Solomon was inspired, is evident from sacred history, (see 1 Kings iii. iv, v, vi, ix), and the divine authority of the book of Proverbs is manifest from the numerous quotations inserted by the New Testament writers. Compare Prov. xxv. 21—22, Rom. xii. 20, Prov. iii. 2, Heb. xii. 5, &c. The book of Ecclesiastes is also ascribed to Solomon, and has always had a place in the sacred canon. The inspiration of Canticles, or the Songs of Solomon, has been disputed by some modern writers, but they have presented us with no conclusive evidence in support of their views. It is the production of an inspired writer, and has always been received as such, both by the ancient Jewish and Christian church. True, in modern nations, where the customs of society differ so widely from those of the Jewish nation at that early period, there may be a difficulty in rightly explaining and applying the allegorical imagery of this ancient book, but it was, no doubt, understood to the edification of the ancient church, and to many spiritually-minded believers of the present day, is fraught with edification and comfort.

We now come to the prophets, who were, as St. Augustine observes, "The philosophers, divines, instructors, and guides of the Hebrews in virtue and piety." We need not dwell upon them separately. They were all inspired by the Holy Ghost to reprove sin, reveal divine truth, and predict important events. They are the authors of the sacred books under their respective names, and they profess to have uttered, and written their prophetic announcements, under the immediate influence of the Holy Spirit. Their declarations and predictions are usually in-

introduced by the solemn asseveration of "THUS SAITH THE LORD," or, "THUS SAITH THE LORD OF HOSTS," or, "THE WORD OF THE LORD CAME UNTO THE PROPHET SAYING," &c. Therefore, to deny their divine inspiration, is to charge them with hypocrisy.

We have thus taken a rapid view of all the books of the Old Testament scriptures, and proved that they assume to be inspired, and claim our confidence in them as such. The result of our enquiry affords evidence respecting *each* sacred book, of the truth which the apostle asserts respecting *all*—that they are "given by inspiration of God."

We proceed now to speak of the divine inspiration of the New Testament writings, and our remarks in reference to the inspiration of this portion of the sacred records may be comprised under three general heads. **FIRST**, that inspiration was as necessary for the writers of the New Testament as it was for the authors of the Old Testament. **SECONDLY**, that this inspiration was promised to them by Christ. And **THIRDLY**, that this inspiration was imparted to them.

**FIRST.** *We remark that the inspiration of the Holy Ghost was as necessary for the writings of the New Testament as it was for the Old.* The blessed Redeemer came into the world for purposes unspeakably more important than any other divine messenger. He came to make known the will of God, to reveal his truth, to fulfill ancient predictions, to announce new ones, to present an example of perfect obedience, and to PROCURE THE WORLD'S SALVATION BY HIS SACRIFICIAL DEATH. Now, to perpetuate the benefits of his mission through all ages, and accomplish the purposes of his mercy throughout the world, it was necessary that the leading transactions of his life, and the doctrines, prophecies, and instructions of his ministry should be recorded, and that with unerring truth and correctness. But it was not fit such a record should be entrusted to uninspired man. Fidelity and talent might suffice for the historian of civil affairs, but the unerring guidance of the Spirit was required for those who had to record the discourses, the prophecies, the doctrines, the promises of Christ, and the great purposes of his life and death. Who could feel secure in resting his eternal interests upon a record written from man's unaided memory many years after Christ's discourses had been delivered? A lapse of memory in the writer might distort a promise, pervert a prophecy, mis-state a duty, or obscure and adulterate a most important truth, and thus lead the church into fatal error through all ages. Therefore, to secure the record from error, and stamp it with authority, and thus inspire our confidence in its statements, it was absolutely necessary that the Spirit which filled the soul of the Saviour, should infallibly guide the pen of the evangelists. Moreover, inspiration was necessary for the *further* revelation and exposition of divine truth. Notwithstanding the great light which the teachings of our blessed Lord upon the world, the revelation of his truth was not com-

pleted by his *personal* ministry. The full expansion of some truths, the announcement of additional prophecies, and the development of further purposes, were reserved for a future time, and we find these furnished to us in the Epistles. But this further revelation could not be accomplished without inspiration. The inspiration required, it was consonant to divine wisdom and goodness to bestow, and hence we have to observe,

SECONDLY, *That the inspiration of the Spirit was promised for this purpose.* Our Lord's gracious promises are thus expressed, "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him for he dwelleth with you and shall be in you." . . . . . "These things have I said unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." . . . . . "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." John xiv. 16, 17, 18; xiv. 23, 24. These promises of our blessed Lord are very important, and their meaning should be carefully attended to. They show first, as we have already stated, that the revelation of divine truth was not completed by the personal ministry of our Lord, and secondly, that a dispensation of THE SPIRIT was to be given for its completion. It is worthy of notice, too, that the promise of the Spirit distinctly specifies the several purposes for which the Spirit should be given, and they are such as we have already named. One purpose was to "bring all things to their remembrance, whatsoever Christ had said unto them"—thus qualifying them to write an infallible record of his teachings, predictions, promises, his example, and his death for the salvation of men, such a record as we have in the gospels and Acts of the Apostles. Another purpose was to *unfold* and *expand* the *truth*. "He shall teach you all things, and guide you into all truth." Thus qualifying them to expound and illustrate the truths, which he had but briefly stated. In conformity with this, the epistles present the doctrines of Christ in their *expanded and developed form*. It is here that Christ is especially glorified by the Spirit, in its *fully* exhibiting the great purposes of his death as a sacrifice for sin. He takes of the things of Christ, and shews them unto us, and completes the discoveries of redeeming love. Another object was to predict future events. "He shall shew you things to come." In the Acts of the Apostles, and in most of the epistles, but especially in the Book of Revelation, there



are prophecies of many important events. Thus, while there is an exact correspondence betwixt the purposes for which inspiration was required, and the promises of Christ in reference to the nature of the Spirit's influence, the character of the New Testament writings as exactly corresponds with both.

THIRDLY, *we remark this promise of inspiration was fulfilled.* This is matter of history. Our Lord commanded the apostles to tarry at Jerusalem until they were "endued with power from on high"—until they had received "the gift of the Holy Ghost." They obeyed his command, and sought the fulfilment of his promise by prayer. In an upper room "they continued with one accord in prayer and supplication, and when the day of Pentecost was fully come, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts i. ij. Thus the promise of inspiration was accomplished, and the apostles and holy men chosen of God were qualified to proclaim his truth, and to write those sacred books which were necessary to complete the canon of holy scripture. Can evidence more conclusive and satisfactory be required by any reasonable mind? Is any fact, ancient or modern, more clearly attested and authenticated than the inspiration of these holy men? Had we only our Lord's promise of inspiration on which to rely, it should suffice, as his character guarantees the fulfilment of his word; but when, in addition to the promise, we have before us the history of its fulfilment, infidelity is deprived of every subterfuge or excuse. The fulfilment of this promise too, gives the same authority to the epistles, as to the gospels, to the instructions of the apostles, as to the teachings of Christ, for they were both spoken and recorded under the same Spirit, and the writings of the apostles are to be regarded as the inspired expositions of the Saviour's doctrine.

Although these arguments demonstrate the inspiration of the New Testament writings *in general*, it may be necessary to answer a few objections which some have urged against the inspiration of certain portions of these writings.

It may be said, although infallible inspiration were given to all the apostles, yet two of the New Testament writers, Mark and Luke, were *not* apostles. To this we reply,—Notwithstanding Mark and Luke were not of the twelve apostles, they were inspired men. The gift of the Holy Ghost was not confined to the apostles, but shed miraculous influence upon multitudes of disciples in the primitive age of the church. Both Mark and Luke were evangelists, and their writings bear internal evidence of their inspiration, and in the earliest period of the church their writings were received as of divine authority. The evidence of this is so clear that ecclesiastical writers have handed down to us a tradition that the Gospel of Mark had the

sanction of Peter, and the writings of Luke the approval of St. Paul.

Against the inspiration of the Epistle to the Hebrews it has been alleged that it is anonymous. But this objection has little weight, for several books of the Old Testament have not the author's name affixed to them, and yet their inspiration is asserted by the authority of Christ and his apostles. Although the name of Paul, for some wise reason, is not affixed to the Epistle to the Hebrews, the evidence which identifies it as his production is clear and satisfactory. The epistle bears internal evidence of this; many of its phrases and terms of expression have a striking resemblance to the writings which bear this apostle's name. This epistle was written from Italy, and the writer apparently speaks of himself as then a prisoner then expecting deliverance, and entreats the prayers of the church that this might speedily be effected. "Pray for us: for we trust we have a good conscience in all things, willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner." "They of Italy salute you," xiii., 18, 19, 24. Now Paul, we know, was a prisoner at Rome for two years, and from thence wrote several epistles to the churches, but there is no record of any other apostle writing epistles while imprisoned at Rome. The writer also makes affectionate mention of Timothy: "Know ye not that our brother Timothy is set at liberty; with whom if he come shortly I will see you," xiii., 23. This language, harmonizing as it does with the ardent affection of Paul for Timothy and their frequent and intimate connection in ministerial labours, and the well-known fact that Timothy was with the apostle at Rome, strengthens the evidence to a moral certainty that Paul was the writer of this epistle. Moreover, this epistle was written to the *Hebrews*, or converted Jews, and it is worthy of notice that St. Peter, writing to the *same characters*, makes mention of St. Paul's Epistle to them. He says, "And account the long-suffering of our Lord is salvation; even as our beloved brother PAUL, also according to the wisdom given unto him hath written unto you." This appears to be a distinct recognition of the Epistle to the Hebrews, and of St. Paul as the author of it. In conformity with this fact, the matter of this epistle speaks its inspiration. It not only harmonizes with the whole volume of revelation, but illustrates and explains many subjects which, without it, would have remained comparatively obscure, and it speaks with an authority which none but an inspired writer can claim.

"The Epistle to the Hebrews," Dr. Adam Clarke observes, "is by far the most important and useful of all the apostolical writings; all the doctrines of the gospel are in it embodied, illustrated, and enforced, in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It

is an epitome of all the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the gospel, but the sum and completion of the law, on which it is also a most beautiful and luminous comment. *Without* this the law of Moses had never been fully understood, nor God's design in giving it. *With* this all is clear and plain, and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for his text—'Christ is the *END* of the *LAW* for *RIGHTEOUSNESS* to them that *BELIEVE*,' and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution are shown to have had Christ for their *object* and *end*, and to have had neither intention nor meaning but in reference to *Him*; yea, as a *system* to be without *substance*, as a *law* to be without *reason*, and its *enactments* to be both *impossible* and *absurd*, if taken out of this reference and connexion. Never were *premises* more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The *matter* is everywhere the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole, everywhere appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres. So many are the *beauties*, so great the *excellency*, so instructive the *matter*, so pleasing the *manner*, and so exceedingly interesting the *whole*, that the work may be read a hundred times over without perceiving any thing of *sameness*, and with new and increased information at each reading. The latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and super-eminent manner, as to the Epistle to the Hebrews." This important portion of the sacred writings has been received as canonical in every age of the church.

The inspiration of the book of Revelation has been denied by some, but there is not, we conceive, clearer evidence respecting the inspiration of any part of the New Testament than there is concerning the Book of Revelation. It bears the name of an inspired apostle, and it everywhere professes to be a communication from God. "The revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things he saw." As a collateral evidence of its genuineness it refers to the apostle's exile in the Isle of Patmos, as the period when and the scene where the revelations were communicated. "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called

Patmos for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day," &c. Now the apostle's banishment to this island in the reign of Domitian is an event authenticated by ecclesiastical history. Moreover the Book of Revelation contains numerous phrases and terms which correspond exactly with St. John's style of writing, as will appear to any one who attentively compares it with his other productions. It accurately describes the condition of seven principal churches in Asia Minor, existing at that time. It speaks with an authority which none but God can assume, and utters rebukes, commands, admonitions, denunciations, predictions, and promises which none but the Great Head of the church has the prerogative to proclaim. While these characteristics shew that it claims inspiration, the clear fulfilment of many of its prophecies manifests that its claims are irrefragable. We have only to read the prophetic description of the destiny of the seven churches and compare it with their present condition, and we have ocular demonstration for our faith.—See Bishop Newton's Dissertations. Many other predictions in this sacred book have been fulfilled, others are now being fulfilled around us; and these are proofs that the mind which indited them was God, and the hand that recorded them was directed by that Spirit which Christ had promised to his apostles to "*show them things to come.*" Thus it appears that the **WHOLE VOLUME** \* of the New Testament, as well as the Old, asserts its claim to Divine inspiration.

The inspiration of the whole scriptures being thus established, there are two inquiries which may naturally suggest themselves. **FIRST**, *What is the kind or degree of inspiration vouchsafed to the sacred penmen?* And **SECONDLY**, *Does this inspiration apply to every sentence or passage recorded by them?*

In reference to the **FIRST** question, we reply, there are two

\* Socinian writers, rejecting the miraculous conception, endeavour to throw discredit upon that portion of evangelical history which records the event. This attempt is so dishonourable to any one assuming to be a biblical critic, as to be scarcely deserving a reply. The true reason for rejecting the evangelical history is the previous rejection of the doctrine, the pretence set up as a cover for unbelief is the fact that a Judaizing sect called Nazarenes or Ebionites, who denied our Lord's divinity, had a mutilated copy of St. Matthew in the Hebrew language. We know nothing of this sect but through the writings of the fathers, and they charge them with having mutilated the gospel to support their heretical views. The history of the miraculous conception is contained in the Greek text, in all the ancient versions, and the quotations of the fathers; and indeed has evidence of its being genuine and inspired equal with any other portion of the New Testament. Moreover, the doctrine is established by a multitude of passages, and runs through both the Old and New Testament. Before the enemies of this doctrine can remove it from the Christian system, they must not only invalidate the early part of the Gospel of St. Matthew, but expunge no inconsiderable portion of the sacred writings. Gen. iii., 15; Isa. vii. ix., 6; Micah. v., 2; John i., 1, 2, 3, 14, 18, viii., 58, xii., 39, 40, 41, xvii., 5, 24; I Cor. viii., 9; Rom. viii., 3, ix., 9; Philip. ii., 6, 7, 8; I Tim. iii., 16, &c., &c.

kinds of inspiration—the inspiration of infallible guidance, and the inspiration of suggestion and revelation ; and just such inspiration in its nature and degree was imparted to the sacred penman, as was necessary to preserve them from all error in their teachings, and render their statements infallibly true. But to secure this result the nature and degree of divine influence imparted might differ according to the nature of the various subjects on which they wrote. For example, in reference to history, where authentic documents were accessible, or the knowledge of events had been handed down by tradition, there is no necessity to suppose such miraculous influence imparted, as would supersede *human industry* in the collection of facts. This is not God's mode of operating. He delights to employ the *natural* powers of the human mind, and render *ordinary* means available as far as possible for the accomplishment of his purposes. Therefore, in the case supposed, it was sufficient if the Holy Spirit guided the sacred historian in the selection and compilation of materials already existing, supplying others by suggestion, preserving the sacred historian from lapses of memory and error of judgment, and thus rendering the narrative not only faithful but perfectly true, and adapted to present such views of God and his proceedings as were best fitted to benefit man and promote his salvation. A higher degree of divine influence was requisite for the *revelation* of doctrines, prophecies, promises, and religious duties. Such subjects being far above the reach of human discovery, a divine inflatus was imparted to the mind of the sacred writer, actually inspiring *new* thoughts, sentiments, and truths, and infallibly guiding both his tongue and pen in their public announcement to mankind.

In our Lord's promise of the Holy Ghost, we see *both* these degrees or kinds of inspiration are clearly recognized. The Spirit was to *aid the memory*, testify of Christ, and lead into all truth—influences necessary for infallibly *recording facts*. He was likewise to *reveal truth* and shew them things to come. Both these kinds of influence were frequently imparted to the same writer in different portions of his writings, as it pleased God frequently to blend prophecy with history, and the revelation of divine truth with the narrative of earthly events. But, whether in recording facts or revealing truth, the Spirit so effectually presided as to make the work *his own*.

*It appears evident from the holy scriptures that the sacred writers composed their works under so plenary and immediate an influence of the Holy Spirit, that God may be said to speak through them to mankind.* We appeal to the scriptures themselves. Do Moses and the prophets of the Old Testament write, their annunciations of truth are commonly introduced by the solemn declaration, "THUS SAITH THE LORD." Does our Lord refer to David, he recognizes the voice of God in the words of the psalmist—"For David by the Holy Ghost spake." Does the apostle refer to Isaiah, he says, "Well spake the Holy Ghost

by the prophet Isaiah, saying, the heart of this people is waxed gross," &c. Does he refer to the Old Testament writers in general, he represents God as speaking by them: "God who at sundry times and in diverse manners, **spake** unto our fathers by the prophets, hath in these last days **SPOKEN** UNTO US by his Son." Thus the agent was *God*, the instrument was *man*—it was *JEHOVAH who spake*! In the same manner he speaks to us through the New Testament writers. Do the apostles speak or write respecting the common salvation, they speak as the **SPRIT** gives them utterance, and they assure us that their "Gospel is not after man, for they neither received it from man, nor were they taught it but by **THE REVELATION OF JESUS CHRIST**." In writing to the churches respecting future events, the apostle declares, "Now the **SPRIT SPEAKETH EXPRESSLY** that some shall depart from the faith," &c. These are only specimens of a numerous class of passages clearly representing the language of inspiration as the *voice of God*; and in accordance with this fact the ordinary name which inspiration itself has assigned to the sacred volume is, the **WORD OF GOD—THE ORACLES OF GOD**.

Indeed, so specially has the Holy Spirit influenced the minds of his inspired servants, and so carefully has he guarded his truth, that at least, in reference to the *revelation of doctrines and prophecies*, and promises he has dictated not only the sentiments but the *very words* in which they are expressed.

This appears from the fact that in respect to some prophecies the inspired writers themselves did not fully comprehend the meaning of them; and in such cases the predictions could not have been recorded without verbal inspiration. Daniel, at the conclusion of one of his prophecies, states, "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Daniel xii. The apostle Peter intimates that the prophets *in general* did not understand the full import of their own predictions respecting Christ and the gospel dispensation, for they "who prophesied of the grace that should come, enquired and searched diligently; searching what and what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ and the glory that should follow." Thus they had but dim preceptions of the latter-day glory, and without an inspiration controuling the *very words* of prophecy they could not have penned the testimony of the Spirit. The prophecy was evidently given in *words* which the Holy Ghost taught, and the text itself was a subject of study and enquiry to the prophets as well as to their readers. But in other instances, where the truth revealed was *clearly* understood, the superintendence and guidance of the Spirit evidently directed the words of the author. St. Peter maintains this in reference to the Old Testament, when he declares that "The prophecy came not of old by the will of man, but holy men of God *saw* as they were *moved*

by the Holy Ghost ;” and St. Paul maintains this in reference to the writers of the *New Testament* when he states, respecting the truths of the gospel, “ God hath revealed them unto us by his Spirit ; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which *man’s wisdom teacheth*, but in words WHICH THE HOLY GHOST TEACHETH. Such passages clearly shew that the inspiration of prophets and apostles had respect to the *words* in which the truth is presented to our minds ; and such a controul was required to preserve the heavenly treasure from being damaged by being deposited in earthen vessels. While this verbal inspiration has guarded the truth from human obscurity and admixture, it has not stripped the writers of their characteristic peculiarity of style. As saving grace, though it transforms the soul into the moral likeness of God, does not obliterate that variety in the temperament and disposition of our nature, which distinguishes one man from another, so neither does inspiration reduce the sacred writers to an unvaried monotony of style. Each had his *natural* as well as his spiritual gift from God, and the latter does not destroy, but elevates, enriches, and employs the other.

In reference to the SECOND ENQUIRY—“ *Does this inspiration apply to every sentence or phrase recorded by the sacred writers,*” we reply, without hesitation, undoubtedly it does, to every sentence where truth is taught, and where God is represented as speaking to man, or where an inspired writer is speaking in God’s name. A few phrases there are introduced by prophets or apostles which are of a personal or incidental nature, and which have no connection with the truths of their sacred message. For example, when St. Paul speaks doubtfully as to whether he had baptized any others at Corinth besides Crispus, Gaius, and the household of Stephanus ; or when he requests Timothy to bring with him the cloak and parchments he had left at Troas ; we conceive no inspiration necessary for such incidental, personal, and casual observations. Another small class of exceptions exists in those instances where a sacred writer tells us that he speaks not by divine authority, and distinguishes his own *personal* judgment from the commandments of God. For example, when the apostle, having no inspired direction to give in reply to certain prudential questions, simply gives his views as a *private* christian, stating “ But this I speak by *permission*, and not of commandment.” “ But to the rest speak I, not the Lord.” “ Now concerning virgins I have no commandment of the Lord : yet I give *my* judgment as one that hath obtained mercy of the Lord to be faithful.” 1. Cor. vii. 6, 12, 25. From these instances we see that so fully are the holy

scriptures a copy of the mind of God, the tablet of his own inscription, that the sacred writers themselves have not ventured to blend their own views, or mix up their own statements, without giving special notice of the fact---thus evidently implying that in *all* cases where this distinction is not observed, their injunctions and teachings are by the authority of God. Every doctrine revealed, every promise made, every truth asserted, every prediction announced, and every fact narrated for the edification of the church, was penned under the inspiration and guiding influence of the Holy Spirit.

The sacred writings being thus inspired, it follows that they are *infallible* in all their teachings and decisions, and of divine authority in all their requirements. We are aware that men of weak or perverse minds have maintained the contrary, but their notion is disproved by the whole course of argument we have pursued, and by every scripture we have quoted. Indeed the notion refutes itself, if only the moral honesty of the sacred writers be admitted; for they *assert* their inspiration, and every passage which asserts their inspiration, implies the infallibility of their teachings. If the Old Testament writers announced their testimony "as they were moved by the Holy Ghost," and the New Testament writers "as the Spirit gave them utterance," then it is God that speaks to us in the holy scriptures, as we have already shewn; but what God declares must be true. To maintain that *his* teachings are mixed with error, is to charge God either with ignorance, or a design to impose upon his creatures, which is absurd and blasphemous. To ascribe any error to the *writers* does not mend the argument. It shifts the difficulty, but does not remove the inconsistency; for the inspired writers do not speak in their own name, but in the name of God. If they *did* speak under inspiration, their word is true, infallibly true; if they did *not*, their *honesty* is impeached, and their testimony is *false* as well as erroneous, deceitful as well as fallible. The fallibility and inspiration of the scripture testimony are terms which cannot stand together—they involve two contradictory propositions, which mutually destroy each other. If fallible, they are *uninspired* and *false*. If inspired, they are *infallible*. Consent only to the external evidences of religion—admit only that the writers of the scriptures were honest men, and the conclusion is irresistible—the records of the holy scripture are unmixed, infallible truth.

But we are referred to the failings and sins of certain inspired men as a proof of their fallibility. This, however, is a sophism, in which either the authors of it are ignorantly entangled themselves, or by which they *intend* to entangle others. For the affirmative proposition is not that the inspired writers were either infallible or impeccable as *men*, but that the *scriptures* written by them are infallibly true. The sacred writers were not the *originators* of the truths contained in the scriptures, but simply the *medium* through which



they were communicated. *God* was the agent, *they* were the instruments he employed to convey to mankind the knowledge of himself. This is the representation of the case every where given in the scriptures. It is true the apostles and prophets were not inspired always—every moment of their existence; but always when they revealed the will of God, and made known his truth to man. It is true that they sometimes erred and sinned, but they never teach their *errors* for the *truth* of God, nor pleaded inspiration as an apology for sin. Their errors and their sins were their own, their inspiration was of God. The former are confessed and reprehended, the latter is enjoined and commanded—against the former we are cautioned and admonished, the teachings of the latter are enforced by the high authority of God. Inspiration, as divine teachers, did not take away their peccability as men; personally they were liable to fall, and as free agents were accountable to God; but, officially, as the organs of divine communications from God, they were so unerringly guided, directed, and centrouled, that their teachings and revelations are pure, unmixed, infallible, and eternal truth—the truth of God.

In conformity with this established truth—the infallibility of the divine records, they are appealed to as the final standard to decide ALL religious questions.

Our Lord appealed to them in all his controversies with the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." When he reasoned with the sorrowful disciples about the purposes of his mission, he put honour upon his written word, as the test of truth. "For beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Again, he said unto his disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the scriptures."—Luke xxiv. The apostles constantly appealed to the scriptures in like manner, and their decision was made final in all religious controversy. "They reasoned with the Jews out of the scriptures, opening and alleging that Christ must needs have suffered, and risen from the dead." The scriptures are spoken of under those appellations, which distinguish them from all human and fallible productions, and proclaim their divine authority. They are called the scriptures of *TRUTH*, "THE HOLY SCRIPTURES," "THE WORD OF GOD," "THE LIVELY ORACLES," "THE ORACLES OF GOD," and if any man speak, it is commanded, "let him speak as the ORACLES OF GOD."

If it be said that the passages now quoted, apply to the Old Testament, we admit it, and the inevitable conclusion is, that the writings of the Old Testament are infallibly true. That which God has made the final standard of appeal, must itself be true, and those writings which are called the oracles of God, must

be true if God himself be true. But the same character is claimed for the New Testament writings. The dispensation of the new covenant is not less important than the old. It is greater in glory and blessing, and its records are not less authenticated by the Spirit. It abounds, as we have shewn, with new discoveries, promises, and predictions, and for its completion the Spirit was promised and given. The records of apostles are vested with the same authority as those of the prophets. Hence the church is said to be "built upon the foundation of apostles and prophets."—Eph. ii. 20. And this connection of apostles and prophets implies an equal authority for the teachings of both. In accordance with this, the writings of the apostles were commanded to be read in the churches, where none but the books which the Jews believed to be inspired were required to be read.—Col. iv. 16. St. Peter charges the christians "to be mindful of the words which were spoken before by the holy prophets, and of the COMMANDMENTS OF US, THE APOSTLES;" implying that both were of divine authority. He, moreover, classes the writings of Paul with the "OTHER scriptures," which designing men "wrest and pervert to their own destruction."—2 Peter iii. 2. St. Paul challenges the same divine authority, and designates his written instructions—the *commandments of the Lord*; he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the COMMANDMENTS OF THE LORD."—1 Corinthians xiv. 37. These passages render the evidence complete, that in inspiration and authority the new testament writings stand on equal ground with the more ancient records of the former dispensation. As St. Augustine forcibly observes, "*Illud literis consignarunt apostoli tanquam membra, quod dictante Christo capite Cognoverunt.*" What Christ, as the head, dictated, the Apostles as members recorded.

So expressly has God authenticated the *whole* sacred volume as his own, and so solemnly has he guarded his truth against the practice of imposture, the admixture of human errors, and the intrusions of uninspired composition, that the most awful maledictions are denounced against all false prophets and teachers—mere pretenders to inspiration—against all spurious writings, against all who wrest and distort the holy scriptures, and against all who presume to add unto, or detract from, his pure and holy word. In the very conclusion of the sacred canon, in sealing up the vision and prophecy, this solemn and remarkable admonition is recorded, "I testify to every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, surely I come quickly; Amen." Rev. xxii. 18, 19, 20.

The Divine being having granted to man a written revelation of his will and the way of salvation, intended to be a light to the world through *all* generations, it is rational to suppose that his providence would be engaged to preserve it—for the same reason which operated with God to give a revelation to mankind must present a motive to perpetuate it. We cannot conceive it possible that a revelation completed as ours is, by the mission of the Saviour and the descent of the Holy Ghost, and designed, as its own declarations prove, for all future ages, should be permitted to perish, or become materially injured. This would frustrate Jehovah's design in giving it, and render his condescending goodness ineffectual, except to a few in a particular age of the world. The wisdom, the mercy, and the faithfulness of God forbid such a result; the undertaking of Christ forbids it; and the express declarations of prophecy, which announce the enlightenment of the world by the truth of the holy scriptures, and proclaim that the word of the Lord endureth for ever, equally forbid it. The fact that the scriptures have been given by God for the purposes stated involves the certainty that they shall never be permitted to perish from the earth. A murderous Antiochus sought to extirpate the Jewish scriptures; he destroyed all he could find, and declared death against those who refused to deliver up the copies in their possession, but the fidelity of the Jews and the providence of God frustrated his designs. Dioclesian, impelled by the same cruel rage, not only shed torrents of blood in persecuting the christians, but issued an imperial edict that all their scriptures should be burnt, yet the courage of the saints, who chose rather to part with life than the sacred treasure of God's word, defeated his infernal purpose. Amidst the horrors of persecution, the ravages of war, the wreck of nations, and the convulsions which, during four thousand years, have destroyed many, and changed *all* human things, and poured successive tides of desolation upon our earth, the Holy Scriptures have been preserved. We have them now unimpaired, in the language in which they were first written, though ages have passed since those languages ceased to be spoken. The spirit that gave them lives in them; and teaching immortality to man, they are immortal themselves. "The grass withereth, the flower fadeth, but the word of the Lord abideth for ever. Heaven and earth shall pass away, but his word shall not pass away."

We had intended to furnish a sketch of the collateral evidence which numerous facts and records of the ancient church afford, of the identity and preservation of the books composing the Old and New Testament, with a view also of the integrity of the sacred text at the present day; but as this evidence is not formally impugned by our opponents, we may waive our purpose to a future period. Meanwhile our materials are collected and digested, and when the exigency arrives to demand them, they shall be furnished. The evidence they afford is satisfactory and

conclusive. It is the strongest and brightest of the class to which it belongs, as every scholar knows, who has patiently directed his attention to the subject. A few remarks therefore shall suffice for the present.

Does the unlettered Christian sometimes honestly, but anxiously inquire, what tangible evidence have we by which it can be demonstrated that the present volume, called the scriptures, is indeed genuine—a faithful copy of the original autographs of the inspired men? We reply, the same external evidence by which we obtain an assurance of any event that transpired in former ages, only with tenfold greater proof of its certainty, than we have of most transactions in past history. How are we acquainted with the literature and events of ancient times? How is it that we are convinced we have the genuine productions of Homer, Xenophon, Tacitus, Virgil, and other ancient writers? Is it not by the transmission of authentic documents, copies, and translations of original works, the genuineness of which is sustained by a stream of collateral evidence, placing the question beyond rational doubt? The Holy Scriptures challenge this proof, independently of other evidence derived from prophecy, miracles, and internal excellence. The facts which exhibit this proof, are of the same kind in sacred as in profane literature, but as Isaac Taylor, an accomplished scholar and writer of the present day, remarks: “the integrity of the records of the Christian faith is substantiated by evidence in a tenfold proportion more various, copious, and conclusive than that which can be adduced in support of any other ancient writings; and if only the justice of the case were regarded, the authenticity of the Jewish and christian scriptures would never be controverted till the entire body of classical literature had been proved to be spurious.”

In reference to the Jewish scriptures, the testimony of Josephus, of Philo, and the ancient Jewish church in general, the Samaritan Pentateuch, the Septuagint version, the Chaldee paraphrases, and the fact, that almost every book of the Old Testament is quoted or referred to in the New, present, at this day, an array of evidence, clearly demonstrating that the books now held sacred by us, are the same as that collection used in the days of Christ and the apostles, and by them designated “The holy scriptures.” Moreover, the Jews, from whose forefathers we received them, acknowledge to this hour, the same Old Testament writings as ourselves, and in their exile wanderings, exhibit in every country a monumental evidence, both of the truth of our religion, and the integrity of the ancient scriptures.\* Then, in reference to both the Old and New Tes-

\* “Ut Judæi, tanquam capsarii nostri libros nostros circumferrent, ut cum Pagani non credunt, quæ nos de Christo prædicta fuisse dicimus, quasi a nobis essent conficta, mittamus eos ad inimicos fidei nostræ Judæos, qui libros nostros circumferunt, in quibus eadem habentur, quæ nos prædicamus.” August. de civ. c. 46.

taments, their translation during the first ages of the christian era, into various languages, especially the Syriac and Latin, effected probably either in the lives of the Apostles or shortly after—the public reading of them in all christian churches—the concurrent testimony of the fathers, whose voluminous writings abound with quotations from them, whose lives were devoted to their illustration, and sometimes laid down in their defence—the primitive catalogues of the inspired records, and the existence of rival sects, who multiplied copies of the divine oracles to a great extent, and whose wakeful jealousies must have prevented any collusion to corrupt the sacred text—these numerous and varied sources of evidence, accessible at this moment, combine to prove that we have now faithful transcripts of the books written by the inspired men.

We know what the sacred text is *now*, for we have innumerable copies of the scriptures at hand; we know what it was a century ago, for we have numerous copies of that age too; and we know what it has been through *every* preceding century, for we have copies now extant of every age up to the fourth century of the Christian era, and other sources of evidence carrying us higher still—up to the very time of the apostles, when the autographs were used by the churches; and all these witnesses, on examination, prove the identity of the scriptures we use, with those which prophets and apostles wrote. We know what writings are held sacred now, and what are not; and without difficulty we can distinguish the one from the other. In the present day, we can easily distinguish the word of God from the ravings of Johanna Southcote, the spurious books of the Mormonites, and all modern pretences to inspiration; and we can easily distinguish it, too, from the homilies of the Church of England, the commentaries of learned men, and all human compositions; so could our forefathers of the last century, and so could those of each preceding century up to apostolic times. In every age the evidence of God's holy word has been apparent, and that evidence can be read and searched at this day, proving that in each period of the Christian world, the scriptures we receive have been received in general as the inspired word of God, and distinguished from all merely human compositions. Although the writings of good but uninspired men were sometimes read in the ancient churches, they were distinguished from the scriptures, and called ecclesiastical, *not* divine: they were as clearly understood to be distinct from the scriptures as the homilies of the church of England are from the Bible; and they were read, as St. Jerome tells us, for edification, but not for authority in matters of faith. In the quotations and references made by the fathers, the same distinction is observed between the word of God and the productions of men. When spurious writings have been issued, the church of God has detected and disowned them. If any sacred book has been doubted by one part of the ancient church, it has been received by the other, where it was better

known, and the evidence of its inspiration was more apparent. The book of Revelation, apparently on account of its mystic character, was not unanimously received at one period, but it was received by the earliest fathers of the church, and subsequently—after the most thorough examination of its claims, its authority was fully established. This fact demonstrates the caution and vigilance of the church in guarding the truth of God, and ought to establish our confidence the more firmly in the decisions which ultimately settled the canon of the sacred books. For no portion of scripture is better authenticated than the Apocalypse. As a prophetic book, its evidence accumulates and brightens with the lapse of ages, and this applies to many, if not to all, other parts of the sacred oracles. While the evidence of some facts decays with age, like the fallen and crumbling monuments which once attested them; the testimony of scripture increases and strengthens. Time rears new monuments to the truth of the bible, and gives freshness and bold relief to every ancient inscription of its divine authority.

One word in reference to the various readings in versions and manuscript copies of the original text; as Horne observes, “by far the greatest number of various readings relate to trifles, many of which cannot be made apparent in a translation.” We have verbal variations in the different editions of our printed bibles, but they do not materially affect the sense, neither does one-hundredth part of the various readings in the original.” Dr. Kennicott devoted thirty years to the examination of Hebrew manuscripts, but states that he found no variation which in the smallest degree affected any article of faith or practice. Many hundreds of Greek manuscripts of the New Testament have been rigidly examined, and the result of these labours proves that no general collusion has been attempted to corrupt the word of God, and fully establishes the purity of the sacred text, beyond any production of antiquity. The providence of its Author has watched over its history, and handed down to us a faithful transcript of his revelations to mankind. Such is the testimony of the most gifted and accomplished minds whose whole lives have been devoted to the study of the Bible, and whose learned researches have extended through the wide circumference of sacred literature.

The holy bible commands our faith, our veneration, and obedience, and it is worthy of them. As the immortal Locke observes, “It has God for its author, salvation for its end, and truth without any mixture of error for its matter.” It is the instrument God employs to enlighten, to save, and bless our benighted and ruined world; and next to the gift of Christ and the Holy Spirit, is the greatest boon he has conferred upon mankind. In antiquity, poetry, and philosophy, it stands unrivalled; in morals and religion it is our only infallible guide. Where the most ancient records lose their events in the dim regions of fable, the Bible describes in clear and sober narrative

the origin of nations, of man, of the world itself. Where the moralist hesitates, it speaks with authority ; where the philosopher conjectures, it determines with certainty ; and when Inquiry asks—what is truth? it reveals her angelic form. It throws off the dark veil that concealed from our view our Maker, ourselves, and the visions of the eternal world. It shows us God, reveals his character bright and full orb'd, makes known his relationship to man, and his tender interest in our welfare. It unfolds our own nature, our responsibilities, and our immortality. It describes our ruined state by sin, and calls us to return to the outstretched arms of divine compassion. It exhibits the boundless love of God in our redemption, presents the Saviour as our atoning victim—our advocate and example, and the Holy Spirit to enlighten and sanctify our hearts. It prescribes all the duties we owe, affords all the consolation we need, and tenders promises great and exceeding precious. It is the medium by which God speaks to man, and through which man communes with God. It supplies a remedy for all our moral diseases, and an antidote for all our sorrows. It is a light shining from the throne of God upon our dark world, and is destined to fill it with the knowledge of his glory, in the face of Jesus Christ. Where its beams shine, the night of pagan darkness retires, the spectres of ancient superstition depart, and errors which had enslaved the mind for ages melt away—there Truth erects her throne, and bestows the blessings of her reign ; she breaks the sceptre of despotism, removes the fetters of the slave, throws open the putrid dungeons of oppression, awakes the torpid powers of the mind, erects the prone savage into a man, transform the man into a saint, and fits him to dwell with the angels of God. Welcome, thrice welcome the blessed day, when God shall speak to the slumbering nations, “arise and shine for thy light is come, and the glory of the Lord is upon upon thee”---when the bible shall take the place of every ancient error, every false sentiment, every corrupt principle---when the Charter of the world's privileges shall be unrolled to the view of the redeemed universe, and all men shall rejoice in its blessings. That day shall arrive for the mouth of the Lord hath spoken it. A hundred predictions declare it, and the oath of God confirms it, for “As I live saith the Lord the whole earth shall be filled with my glory.”

Believers, “read and revere the sacred page.” “Search the scriptures,” make yourselves familiar with these blessed records of truth, of duty, and everlasting life. Infidels have sometimes been struck with their simplicity and grandeur—their purity and excellence, but the saints, in all ages, have admired and loved them. Like the devout Psalmist, meditate therein both day and night ; and like pious Lois and Eunice train up your children in the knowledge of its truths. In your family, your school, and on the way, let the bible be your constant companion. I have time to read no book but one, let it be the book of God.





The author has received great encouragement in reference to his project of publishing a series of Tracts on Christian Theology, and intends, by Divine assistance, to proceed. He still entreats, most respectfully, the aid of ministers and all friends of the orthodox faith in promoting the circulation of the tracts.

The tract No. 2, on the Holy Trinity, will be published shortly.

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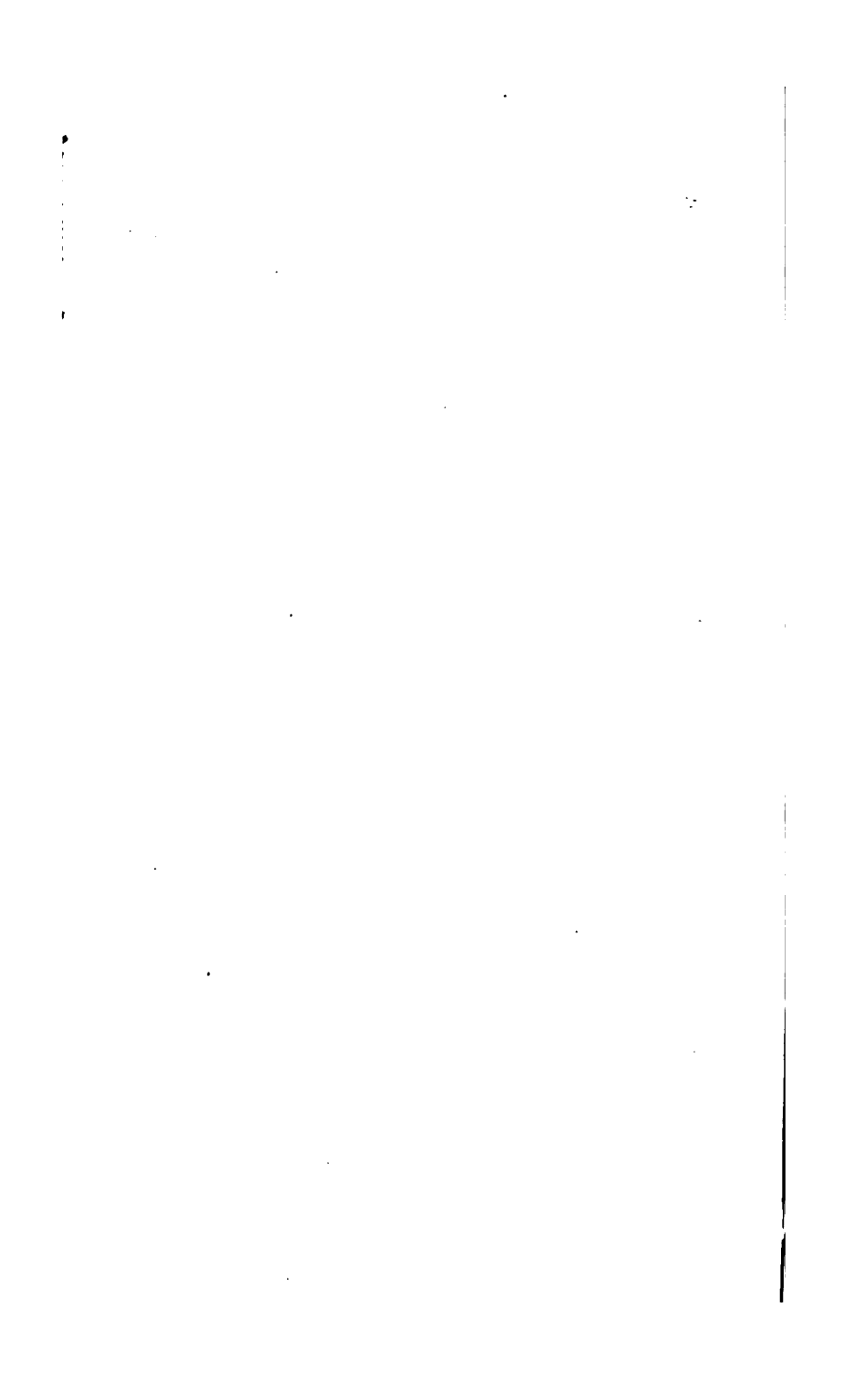
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# THE HOLY TRINITY.

"Non possumus loqui rectè de Numine Divino, nisi simus illustrati lumine ejus, nam Numen Divinum est fons luminis, sicut et bonitatis." (Jamblic de myster. c. 18.)

"Unless our minds are illumined by God's own light, we are unable to discourse properly concerning his nature, for God is the fountain of light as well as of goodness."

WE propose to examine and set forth the evidence on which the doctrine of the Trinity depends. Every mind seriously impressed with the importance of religious truth, must feel that the *subject* of our enquiry is one vitally connected with the interests of Christianity. When Jehovah speaks, men should devoutly listen. Whatever he condescends to reveal for our instruction *must* be important, and both gratitude to the Giver, and a true regard for our own welfare, require our serious and diligent attention. Almost every truth and duty in the Christian system is affected by the views we entertain respecting the Godhead. It is, surely, of solemn moment we should have correct views of the Being whom we are required to worship and love as our Creator, and in whom we confide as our Saviour; but if the doctrine of the Trinity be revealed, the object of the Unitarian's worship is not the God revealed in scripture, but a creature of his own imagination, and the object of his trust is not the Saviour of whom prophets and apostles wrote and spoke, and whom the bright hosts of heaven adore, but another being, totally different and infinitely inferior. Indeed the rejection of the Trinity changes the whole nature of Christianity. The Lord Jesus is a creature, not the Creator; the Holy Spirit an attribute, not a Divine person; Christ's work is to *teach*, not to *save*; his death is an *example*, not a *sacrifice*; sin is a *trifle*, not the malignant and deadly evil we suppose; the government of God is lax and unstable, not just and immutable as we believe; faith is but *assent*, not *trust* and *reliance*; worship is *civil respect*, not the homage of the *heart*; and the gratitude and love we yield to the Messiah are superfluous and idolatrous. The gospel is altogether another gospel, and not the one which the great body of the Christian church have believed it to be from the age of the apostles unto this day. Scarcely any two systems can be more opposite and repugnant; they hold hardly any principles in common with each other; and whichever is true, the other is a deadly and pestiferous delusion. With such facts before us, will it be pretended that the question is a trifling one? If there be any importance in *truth*, in the *highest* and the *greatest* truths which God has revealed to man—if there be any importance in the gospel itself, then the same importance belongs to the investigation before us; and if ever the spirit of candour, humility, and seriousness was required, it should characterize our present enquiries.

We maintain that Jehovah, who is one in essence, has revealed himself to man as subsisting in a distinction of three persons, denominated Father, Son, and Holy Ghost. We do not profess to define or explain the *nature* of this distinction, because God has not revealed it. It is probable, indeed, that the terms of human language are inadequate to express it; and that our capacities in this life are too limited and feeble to receive it. We use the word person, therefore, not in its ordinary sense, but under some limitation—not to express the existence of a separate and independent intelligent agent, but to mark the fact of a real distinction existing in the Godhead. We use the word person in opposition to the Sabellian heresy, which denies any distinction but that of names. In this sense it is a translation of the word *υποστασις* (hypostasis) as used by the Nicene Fathers, and by our translators when they designate Christ the brightness of the Father's glory, and the express image of his person. Heb. i, 3.

The Unitarian rejects this doctrine as irrational: he pronounces it unscriptural, because contradictory to reason. But this is to invert the order of true reasoning. More in harmony with both reason and religion, the orthodox believer maintains the converse proposition—that *the doctrine cannot be irrational because contained in the scriptures*. For if taught by inspiration it must be true, and if true it must be conformable to eternal reason. As Baxter, with great propriety and force has observed: "It is a preposterous course to begin at the *quality* of the word, and to argue thence, that God revealed it not, when you should begin at the attestation or seal of God, and argue thence that he did reveal it. For my part, I am fully resolved, that if my reason could reach to none of the matters revealed in scripture, so as to see them in the evidence of the thing, yet if I once see the evidence of divine revelation, I may well be assured that it is wholly true, how far soever it may transcend my reason; for I have reason to believe *all* that God revealeth and asserteth; and I have reason to acknowledge the imbecility of my reason and its incompetency to censure the wisdom of God." It is clear as the light of day that the *evidence* which proves the inspiration of the scriptures is a subject totally separate and distinct from the *doctrines* which they teach, for that evidence is derived from the miracles performed, and the prophecies announced, in attestation of their divine origin. The *evidences* of our religion, and the *doctrines* it teaches, being distinct and separate in their nature, ought to be made distinct and separate subjects of our consideration and investigation. This distinction is clearly recognized by God when he speaks to man in the holy scriptures, for while the *evidences* of our religion are always addressed to our reason, its doctrines are announced on God's own authority. Jehovah himself recognizes our reason as adequate to judge and determine respecting the truth of the *former*, but not with respect to the *latter*, for

they are matters of faith, not of reason, and have to be received purely on *his own testimony*. Thus, the truth of any doctrine depends, not upon the capability of human reason to demonstrate or explain it, or to reconcile it with existing opinions, but upon the credibility of the testimony which declares it. If that credibility be established by its own proper evidence, no difficulty, incomprehensibility, or *seeming* contradiction in the doctrine attested, can overthrow that evidence. It stands immovable upon its own foundation, and like the broad basis of a pyramid, firmly sustains all the truths which rest upon it. Here, then, the argument is direct, and assumes its true logical position:—the evidences of our religion demonstrate the inspiration of the holy scriptures, prove them to be the testimony of God; but the testimony of God must be true, and what is true must be consistent with right reason. The onus resting upon us, then, is not to demonstrate that a doctrine is *rational*, but to prove that it is *divine*. Establish the fact that the Holy Trinity is taught of God, and his wisdom and integrity are our guarantee that it is consonant to eternal reason.

It does not follow, however, that every doctrine or proposition which harmonizes with eternal reason, or the mind of God, must always harmonize with human reason, so called. To suppose this is to be chargeable with as great an absurdity as the one we have just refuted—for it is in effect to make the human mind infallible, and exalt man, in this respect, to a level with his Maker. Yet the reasoning of our opponents is based upon this absurdity, and thus they stumble at the very threshold of the argument. Men are often drawn into a fallacy by the misapplication of terms, and this attaches to the common employment of the phrase "*human reason*." It is used in controversy as if synonymous with some fixed and immutable standard, by which *all* propositions might be tested, and by whose decisions *all* religious questions might be decided. But it is certain no such immutable standard exists in the human mind in reference to a multitude of subjects which engage our attention. Reason is indeed the faculty God has given to man for investigating and ascertaining truth; but it is evident that the ability of the judgment to decide can only be commensurate with the knowledge possessed by the understanding. Where the mind has clear, complete, and adequate ideas, as in mathematical and intuitive truths, the judgment can determine with *absolute* certainty; on many other subjects where the knowledge is full and extensive, reason is competent to decide with *moral* certainty; but where our ideas are limited, partial, and obscure, reason can arrive at only a doubtful conclusion; while on subjects respecting which we are in total ignorance, the mind is incompetent to decide at all, and conjecture in such a case often leads to bewildering errors. The faculty of judging, then, being commensurate only with the extent of our knowledge, it follows that its decisions are certain and immuta-

ble only where our ideas are clear and definite ; and its decisions in other cases often vary with the varying proportion of our information, and not unfrequently the decisions of the same mind or reason, in different periods, contradict each other. The history of the human mind abundantly proves this. Many things which, with the limited knowledge of childhood, we held as undoubted truths, superior intelligence has proved to be false ; and many things which childhood pronounced absurd and impossible, maturity in knowledge has demonstrated to be true. The errors of the savage are corrected by science and civilization, and the theories of ancient sages once dogmatically maintained, have disappeared before the inductive philosophy of Bacon and Newton. Now, it was what is called human reason which arrived at these opposite conclusions, and which has given these proofs of its weakness by contradicting itself. Is *human* reason then to be confounded with *eternal* reason, or is it to be expected that its decisions respecting religious truth should always coincide with the mind of God? Truth is immutable, and the perceptions of God are always coincident with it, but the judgment of man vacillates and changes with the degrees of his knowledge. If human reason errs in earthly things, is it to be pronounced infallible in spiritual things? If in science it pronounces that *false* which more extended knowledge afterwards demonstrates to be *true*, and that *true* which superior intelligence proves to be *absurd*, is it not liable to the same errors and contradictions in theology? Undoubtedly it is, and the fact should teach us modesty in our decisions respecting the doctrines and mysteries of the gospel. I do not hesitate to say, that should a doctrine of revelation *appear* to contradict *our* reason in some respects, it ought not on that account to be rejected, unless it contradict intuitive truths and self-evident propositions. For, as our reason is only the faculty of judging in proportion to our knowledge, a proposition may be true, although it contradict our present views, and subsequent accessions to our knowledge may *demonstrate its truth*. Since experience and observation show that this result is no strange occurrence in the common departments of human science, what but the want of candour and impartiality would exclude it from the mysteries of the gospel? Yet this is chargeable upon those who reject the trinity upon the alleged ground of its being irrational. That the gospel is of God, we know from the evidence which our reason has examined and pronounced conclusive; that its teaching *must* be true, we are assured from the wisdom and integrity of their author; and, therefore, reason itself determines that any doctrine which may *appear* to contradict our present views, should be held, not as evidence against its *truth*, but as proof of the weakness of our capacity, and of the scantiness of our information. It should be held, too, as an instalment of further discoveries from God in the ages to come, as an indication that

God has more to make known to us on that subject in a future world, when he will reward our faith with brighter manifestations of his glory, and the light of eternity shall dispel the shadows and obscurities of time. Now, we are but children in theology, as once we were in science; and like children are narrow in our views, erring in our judgment, and foolish in our wishes; but the age of manhood will come when we shall put away our childish things. Now we know in part, but in a higher state and a brighter region, we shall know as we are known; and when the whole volume of knowledge is unrolled to us, we shall find every apparent contradiction in harmony with universal truth.

But we contend that the doctrine of the Trinity is *not* contradictory to our reason, in respect to what reason is competent to decide with absolute certainty. It is not contradictory to any intuitive truth or self evident proposition. That *three* is not *one* in the same sense that it is *three*, and that *one* is not *three* in the same sense it is *one*, are clear and immutable axioms of truth. But that a thing may be single in one sense and plural in another, is equally true; for a human being is *one* in person and *two* in nature—*one* being, formed of *two* parts, body and soul, distinct in their nature and attributes. Now the question respecting the Trinity is not one of abstract arithmetic, but one which has respect to the mode of God's existence. The doctrine, as before stated, is simply this, that Jehovah who is *one* in essence, has revealed himself to us under a *threefold* distinction of Father, Son, and Holy Ghost. And since our own existence demonstrates that a being may be single in one sense, and plural in another, it is obvious that the doctrine of the Trinity involves no impossibility or contradiction. We grant that reason could not discover the doctrine, though some acute and vigorous minds have endeavoured to prove from reason, that the Deity must necessarily be a Trinity in unity. We may grant further, that the doctrine is incomprehensible and mysterious, but these concessions leave us perfectly free to admit the doctrine on the testimony of divine revelation, for it is the province of revelation to teach us what reason could not discover, and if its discoveries involve some matters of difficulty or mystery, it is in perfect accordance with what might be expected from the sublimity of the subject the poverty of language, and the weakness of our faculties. It is plainly impossible for man, by the unaided use of his rational faculties, to determine *what* is the mode of God's existence, and whether in the divine essence there is or is not a plurality of persons. As Sir Isaac Newton owns, in his celebrated definition of the Godhead, "He exists and acts after a manner entirely unknown." If even it were admitted that human reason would *a priori* conjecture against the existence of a Trinity, a human conjecture is no proof, and has no weight against a revelation from God. As Hilarius says, "*A Deo*



*discendum est quid de Deo intelligendum sit; quia non nisi se auctore cognoscitur.*" What is to be known concerning God can only be derived from himself. The sounding line of human reason is too short to fathom the ocean of the Godhead, and *what may exist* in the profound depths of the eternal essence is not for our puny intellect to determine. Of all subjects, the mode of Jehovah's existence is one of which we know the least, of which we are the least competent to form clear, distinct, and adequate ideas, and consequently on which we are the least qualified to reason out a conclusion. On such a subject conjectures are vain, and the most plausible theories have no claim to be regarded if once God confront them with his own revelation. The sagacious Locke has properly argued this important principle. He observes, "Revelation, where God has been pleased to give it, must carry it against the probable conjectures of reason. Because the mind not being certain of the truth of that it does not evidently know, but only yielding to the probability that appears in it, is bound to give up its assent to such a testimony, which it is satisfied comes from One who cannot err, and will not deceive ... Whatever is of divine revelation ought to overrule all our opinions, prejudices, and interest, and hath a right to be received with full assent: such a submission as this, of our reason to faith, takes not away the land-marks of knowledge: this shakes not the foundations of reason, but leaves us that use of our faculties, for which they were given us."—(Locke's Essay. Book 4—c. 18.) This is the principle for which we contend, and by it we are conducted to the teachings of inspiration, and to their infallible decision we bow. What they declare in reference to the Godhead and every other truth we cheerfully and thankfully embrace.

However, before we go direct to the sacred volume, the fountain of light and truth, we shall endeavour to collect and condense into a focus those scattered rays of truth, which, emanating originally from revelation, have become diffused through all heathen nations, and have been transmitted by tradition from the remotest antiquity: we shall also notice the prevalence of this doctrine among the ancient Jews, and Christians in all ages—these facts presenting at least a subsidiary argument in favour of the great truth before us. We thus purpose to pursue a line of argument on the ascending scale until, by the brightening evidence of scripture, we rise to the highest moral demonstration.

We remark, then, that the doctrine of a Trinity in the Godhead has been recognised in some form by heathen nations, in every part of the world, and through all the ages of time. It is true that in those countries, not favoured, as the Jews, with a written revelation, the doctrine has become greatly disfigured by corrupt additions and associations. This is a consequence that might naturally be expected, for it is a fate to which all additional truth has been subject. The corruption of the doc-

trine argues no more against its divine origin, than the idolatry of the mass argues against the true propitiatory sacrifice of Christ. While the extensive diffusion of the doctrine of the Trinity argues its divine origin, it is remarkable that the higher we ascend in the antiquity of heathen nations, the nearer their views of this truth approximate to the teaching of the scriptures. Bishop Stillingfleet observes, "When we have a greater light in our hands of divine revelation, we may in this dungeon (of heathen theology) find out many excellent remainders of the ancient tradition, though miserably corrupted and abused." Philastrius, Bishop of Brixia, states, "That the Trinity of christianity was asserted (*ab origine mundi*), from the foundation of the world, and the truth of religion taught everywhere by the faithful;" and Justin Martyr, of the second century, not only a devoted christian, but a learned philosopher, and intimately acquainted with the mythology of the heathen, asserts that the doctrine of the Trinity was known to Plato and to other philosophers. Photius, in his *Bibliotheca*, mentions a christian writer who, a little before his time had written fifteen books for the express purpose of proving that the ancient heathens, of most nations, had obtained a corrupt tradition of many great principles of the true religion, *and in particular of the doctrine of the Trinity*. Many such statements are made by ancient writers, and a great body of confirmatory evidence has come down to our own times.

Hermes, the Egyptian, an ancient writer, who lived many centuries before the christian era, represented God as a Trinity in unity. The first person in the godhead he called FATHER, the second Logos (the very name which St. John gives to our Lord), and the third the divine SPIRIT. Addressing the three persons together, he concludes with this remarkable expression, "O Lord, thou art one God." Timotheus, in writing on the ancient Orphic Cosmogony, framed many years before the incarnation of Christ, observes to this effect: "that the name of the incomprehensible Being, the highest and most ancient of all things, and the maker of the universe, *as it was revealed by the oracle*, was COUNSEL, LIGHT, and the GIVER OF LIFE, and that these THREE NAMES, manifest ONE and the same power and might of that invisible and incomprehensible God." In these two very ancient documents of the theology of the Egyptians and Grecians, we see an intimate resemblance, and both point to one common origin—the oracles of God, as announced to the early fathers of the Jewish church. It is well known that Plato held the doctrine of a Trinity in the Godhead. The first Hypostasis, or person, he called τὸ ὄν, the Being, or τὸ ἓν, the one; the second, Λόγος (the word); and the third, Ψυχή (the soul or spirit). It is true, the doctrine as held by him, was in some respects distorted and united with various erroneous opinions, but, it presents a clear indication of its divine origi-

nal, and the names applied by him to the persons in the Godhead, bear a striking resemblance to those used in the holy scriptures. This doctrine, too, was not supposed by the heathen to be an invention of man. Proclus affirms it to be a piece of divinity delivered by God himself;\* and Plato acknowledged that it had been received from the ANCIENTS, who were better and nearer the Gods than themselves. Who could these ancients be, but the Patriarchs and ancient Jews to whom God revealed his will? Chalcidius, the disciple of Plato, distinguished the divine nature into the FATHER, the SON and Maker of the World, and the SPIRIT which enlivens. Pythagoras and his scholars had some indefinite notion of the Trinity, placing all perfection in the number three; and Josephus tells us that Pythagoras was well acquainted with the Jewish rites, and introduced many of them into his philosophy. Numenius, the Pythagorean, Plotinus, Jamblichus, and others, write as plainly, of the three *hypostases*, or persons in the Trinity, as any christian writer can do. These acute philosophers, enemies as they were to christianity, constantly defend this as a very ancient doctrine. Plotinus himself affirms that the doctrine of the Trinity was *παλαια δοξα*, an ancient opinion before Plato's time, and delivered down by the Pythagoreans to the Platonists and others.† The ancient Magi—the wise men or teachers of religion in Persia, maintained that God existed in a first, second, and third mind. The first they denominated the *paternal* mind (*the Father*), the second, the *filial* mind (*the Son*) the third the *efficient* wisdom and power of the other two, corresponding with the HOLY GHOST. Seneca, a Roman philosopher, speaking of God as the creator of the world, refers to his threefold distinction. "Believe me (says he, in his book inscribed to Helvia) this is done by HIM, whoever he was, that formed the universe, whether the Almighty God himself, or the incorporeal reason (*The Word*), or the divine Spirit diffused through the least as well as the greatest of all things."‡ We see vestiges of the same doctrine among barbarous nations. At Upsal, in Sweden, a deity under the name of Trium Deat, or Lord in Trinity, was worshipped in a most magnificent temple. We adduce these as specimens of the prevalence of this doctrine in heathen nations, and we might fill a volume with similar examples, proving that it existed in Germany, China, Hindostan, America, and in almost every part of the world. Those who desire to pursue the subject further, we refer to Serle's Essays, Cudworth's Intellectual System, Bryant's Mythology, and Witsius on the Trinity.

The quotations now adduced fully establish the following facts:—First, that the notion of a Trinity is not a

\* Allix's Judgment of the Jewish Church, p. 356.

† See Serle, and Cudworth's Intellectual System.

‡ Seneca ad Helv. c. viii.

modern invention, for it existed in the remotest ages to which history or tradition can carry our enquiries. This is one powerful argument that its origin is divine, and this evidence is further strengthened by the singular fact, that the most ancient documents refer it to a still earlier period, and ascribe its origin not to man, but to the revelation of heaven—the ancient Orphic verses ascribing the origin of the doctrine to an “*oracle*.” Secondly, that the doctrine of the Trinity has not been confined to the few limited portions of the globe where christianity had gained the ascendancy, but prevailed *throughout* the heathen world. However incomprehensible the doctrine, and, as our opponents allege, repugnant to reason, it has prevailed wherever human reason has been found. This supplies a second argument in favour of its divine origin, for as it is inconceivable that a doctrine so mysterious, and which has no demonstration in the common principles of human reason, should *spontaneously* obtain common belief amongst men, we are thrown upon the necessity of concluding that it must have been communicated by God himself in the early period of human history. Thirdly, that the higher we pursue our enquiries into antiquity the more pure and uncorrupted we find this doctrine; the more free from human additions and superstitions, and the more close its resemblance to the representations given in the holy scripture. This is another argument in favour of its divine origin, and the evidence taken together presents something like a moral demonstration that the doctrine has been revealed from heaven.

The testimony of the ancient Jewish church, in reference to the Trinity, next claims our attention. It is true that modern Jews reject this doctrine, but no fact in history is more clearly attested than that the ancient Jews believed in it. The unbelief of modern Jews cannot invalidate the testimony of their forefathers, as that stands upon its own independent evidence. Besides, the sentiments of modern Jews on this subject are totally unworthy of our regard, as they reject the Messiah, are influenced by a spirit of hatred to christianity, and are under judicial blindness and hardness of heart. But the sentiments of *ancient* Jews, as expressed in their writings, especially in their paraphrases, are highly worthy of our credit, as they, no doubt, embody the views and interpretations of holy and even of inspired men, which have been handed down through successive generations. Some of their targums, or paraphrases on the scriptures, were written before the incarnation of our Lord, and they speak of Christ under the title of MEMRA, or the word; and this word they call Jehovah, ascribing to our Lord precisely the same titles and offices as orthodox christians apply to him. For example, they say it was the word (Memra) who appeared to Moses in the bush, who gave him the law on Mount Sinai, and spoke to him face to face; who brought Israel out of Egypt, and who wrought the miracles recorded in

the book of Exodus. It was the same divine word (Memra) who appeared to Abraham in the plain; who was seen by Jacob at Bethel, to whom the Patriarch made his vow, and acknowledged as his God, saying, "If God will be with me, and keep me in the way that I go, *then shall the Lord be my God.*" They say it was this divine word (Memra) who created the world. It is he of whom the prophets speak as the Messiah, through whose propitiation their sins should be forgiven.\* Philo, a Jew, and a distinguished writer, lived about the time of our Lord's ministry, and it is a striking fact, that in a multitude of passages he speaks of the Messiah under the title of Logos (Λογος) applying to him many of the titles and characteristics found in the scriptures. He calls him the divine Logos, or word; the Son of God; the beloved Son of God; the Light of the world; the Creator of the world; the true High Priest; and the Mediator. The ancient Jews mention the Holy Spirit as distinct from Father and Son; and, in various ways, express their views of a trinity in the Godhead. Sometimes they did this by the use of symbols. One symbol they employ for this purpose consists of three figures of the letter yod (י) inclosed in a circle, the three yods representing the three persons, and the circle the unity of the Godhead. They use also the letter schin (ש) for the same purpose, the three stems united in one letter representing the trinity in unity. They had also a name of twelve letters which they substituted for Jehovah, and Galatinus states that the twelve lettered name is the following אב בן ורחדקדש that is literally, Father, Son, and Holy Ghost. They had also a name of *forty-two letters*, or rather (as Maimonides allowed) of several words containing so many letters, and this is explained to have been אלהים בן אלהים רחדקדש אלהים בשלשה that is, literally, the Father is God, the Son is God, and the Holy Ghost is God; three in one and one in three. R. Simeon Ben Jochai, who is said to have lived before the christian era, treating of the name ALEIM says, "Come and see the mystery of this word. There are *three* degrees or affinities, and each degree to be *distinguished* by itself; but the *three* are *one*, and *united* to each other in *one*: nor is one to be *divided* from another." The same Rabbi, and Jonathan, the author of one of the ancient Chaldee Paraphrases or Jewish Commentaries, writing on Isaiah vi. 1, where Jehovah is worshipped by the seraphim, apply the passage to the Messiah, and the former gives this remarkable exposition of the threefold description of praise which the seraphim repeat. קדש זה אב קדש זה בן קדש זה רוח literally HOLY, that is, the FATHER; HOLY, that is the SON; HOLY, that is the SPIRIT. Many more striking examples of these sentiments might be adduced, were it compatible with sign to extend the subject, but the present may serve as

\* See Chaldee paraphrases *in locis*.

a *specimen* of the sentiments of the ancient Jewish church on the doctrine of the Trinity.

The testimony of the ancient Jewish church is highly important and valuable in our argument, for the following reasons. First, on account of its *antiquity*, being anterior to the christian dispensation, and, therefore, incapable of any collusion with christian writers. Secondly, on account of its *independence*, having no confederacy or connection with the systems of religion in heathen nations. The systems of Paganism admitted of coalition and amalgamation with one another, mutually adopting each others sentiments and rites with the greatest facility; but Judaism stood alone in the world, resisting all connection with the mythology of surrounding nations, and maintaining its distinctive and peculiar character, especially after the Babylonish captivity—the ages in which their ancient writings were composed. It was the custom of heathens to borrow truths from the Jews, but it was a part of their religion, and a feature of their national character, to disdain to borrow their sentiments or rites from the heathen. This fact renders their testimony to the Trinity totally independent. However nearly their sentiments, and those of the more ancient heathen might harmonize on this subject, their testimony, for the reasons stated, must be held a separate and distinct argument to the same great truth, and consequently the more valuable and important. Thirdly, the Jewish testimony is professedly based upon the Old Testament scriptures, and, therefore, claims a *divine origin*. We have before seen that the *heathen* testimony acknowledged *no* human origin, but that each ancient writer referred the doctrine to preceding ages, and the most ancient documents referred it to AN ORACLE—that is, confessed it to be of DIVINE ORIGIN; we have now seen the Jewish church, referring it to the same *divine source*, the written oracles of God, giving us chapter and verse where it stands recorded. These facts present a body of evidence which cannot be resisted where the mind is open to conviction. The testimony of the ancient heathen theology, and that of the Jewish church, though separate in themselves, unite in sustaining the great truth before us. They stand like two venerable columns hoary with antiquity, and though distinct in their inscriptions, one in their testimony, and both refer to one common origin. It was the Divine hand that wrote the law on the tables of stone, that engraved the record which these ancient monuments present.

The testimony of the christian church is another pillar of evidence in support of the doctrine of the Holy Trinity, and therefore invites our attention. From the days of the Apostles until now, the great mass of professing christians have maintained this doctrine. I pass over the testimony of the Apostles until we come to the scriptures. Polycarp, a disciple of John, when at the stake of martyrdom, addressed a prayer to God, which he concluded in this manner, “For all things I praise

thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ, with whom unto thee and the Holy Spirit, be glory both now and for ever, world without end. Amen." The pious sentiments of the dying martyr clearly express his belief in the Triune God whom we worship and adore. The church of Smyrna, in their epistle to the other churches, concerning the martyrdom of Polycarp, attest their faith in this doctrine by quoting the doxology of the dying martyr, adding, "We can never forsake Christ, nor worship any other, for we worship him as being the Son of God." Justin Martyr, a christian writer of the second century, in his apology, declares "We worship and adore the Father, and the Son, who came from him, and taught us these things, and the prophetic Spirit." Athenagoras, of the same century, says in his defence of christians, against the charge of Atheism, "Who would not wonder when he knows that we who call upon God the Father, God the Son, and God the Holy Spirit, showing their power in unity, and their distinction in order, should be called Atheists?" Again, he says, "We who preach God, preach God the Father, God the Son, and God the Holy Ghost; and the Father, Son, and Holy Ghost, are *One*." Clemens, of Alexandria, a distinguished bishop and writer, also of the second century, recognizes the Trinity in the following solemn prayer:—"Son and Father, both one Lord, grant that we may praise the Son and the Father, with the Holy Ghost, all in *One*; in whom are all things, through whom are all things in one; through whom is eternity, of whom we are all members; to him who is in all things good, in all things beautiful, universally wise and just, to whom be glory both now and for ever. Amen." Tertullian, a writer of the second century, speaking of the Father, Son, and Holy Ghost, says that "The connexion of the Father in the Son, and of the Son in the Comforter, makes three united together, the one with the other; which *three* are *one thing*, not one person; as it is said, I and my Father are *one thing*, with regard to the unity of substance, not to the singularity of number." And, again, "There is a Trinity of one divinity, the Father, Son, and Holy Ghost." And Tertullian not only maintains these doctrines, but asserts that they were prior to any heresy, and had indeed been the faith of christians from the first promulgation of the gospel. Origen, a learned christian writer of the third century, referring to the ordinance of baptism, says, "When we come to the grace of baptism, we acknowledge one God only, the Father, the Son, and the Holy Ghost." Cyprian, a distinguished writer of the third century, speaking of baptism, says, "By it Christ delivered the doctrine of the Trinity unto which mystery the nations were to be baptized." Even heathen writers have recorded the fact that christians worshipped a Trinity in unity. Pliny bears testimony to their worshipping Christ as God, and in one of Lucian's dialogues they are represented as swearing (perhaps the writer

mistook their covenant with God for an oath) by the most High God; the great immortal celestial Son of the Father; the Spirit proceeding from the Father; one of three, and three of one." Similar quotations might be multiplied to a great extent from St. Augustine, Jerome, Chrysostom, and all the fathers of the church whose sentiments have come down to our times. Early in the fourth century, the Nicene Creed was drawn up, and, subsequently, what is called the Athanasian Creed, both of which ancient documents embody and express the doctrine of the Trinity, as held by orthodox christians in all ages.

The Trinity is embodied and transmitted in the christian literature of all ages, in the confessions of councils, in the ancient versions or translations of the sacred volume, and in the voluminous commentaries and expositions of the fathers on the holy scriptures: on no subject is the consent of the ancient church more unanimous than in reference to the Holy Trinity. In the present day, the Trinity is maintained by almost the entire mass of professing christians, the exception being so small as to be insignificant in the multitude of the christian world. Although at one period, with the smiles of the court and the influence of the state in their favour, the number of Arians was considerable; yet, if the average were taken for all ages, the heresy could not claim the proportion of one to a hundred.

The testimony of the christian church is important, and if analyzed will present itself under four aspects: its antiquity, its unanimity, its dependance upon scripture, and its connection with the divine blessing; and in *each* of these we see clear and forcible evidence of its truth. *First, its antiquity.* The testimony of the church respecting the Trinity, ascends, as we have seen, to the age of the apostles, and is coeval with the voice of inspiration itself,—the venerable Polycarp, the disciple of John, giving utterance to it in the triumphs of martyrdom. Now, even if it were admitted that we, at the distance of eighteen centuries, might possibly misunderstand the written word; the same liability cannot be pleaded respecting those who were companions of the apostles in their ministry, and drank in the living truth from their lips; yet these are our witnesses to its truth. The voice of the fathers in the first century is as clear and distinct in its testimony to the Trinity, as that of the church in the nineteenth century. *Secondly, its unanimity.* We have seen that the great body of the church are united and harmonious on the Trinity, however they may differ on minor points. This concord of sentiment is the more marvellous, as the doctrine is not obvious to human reason, and it must therefore have been believed to be *divine*; and this persuasion must have been deep and powerful, to have held dominion over such a multitude of minds. We ask, is it natural to the constitution of the human mind to believe a lie? or compatible with the providence of God to suffer ninety-nine out of every hundred members of his church, in all ages, to cherish a delusion in the very first principles of reli-



gion? *Thirdly, This testimony of the church has always rested upon scriptural authority.* We have before seen that the Heathen disclaimed human authority for their notions of a trinity, and, referring it to an *oracle*, said it was a divine doctrine from God himself. We have seen also that the ancient Jews referred to the *old testament* as their foundation for this doctrine, and finally, we now see the christian church resting her faith upon this rock. It is to the scriptures *we* appeal, and it is to the scriptures the church has appealed in all ages. The Trinity is not held, it never was held, as a speculation, but as an article of faith. Since, then, the Trinity has no evidence from reason, and yet has been held by the church in all ages, *solely by faith in revelation*, there is the strongest proof which the history of the human mind can give, that the doctrine *is* taught in the scriptures. We have here the common sense of mankind in all ages yielding testimony to this fact. So, then, if the scriptures be adapted to the common sense of mankind, and if common sense be a correct interpreter of the word of God, the conclusion is inevitable that the doctrine of the Trinity *is* taught in the scriptures. *Fourthly; the doctrine has ever been connected with the divine blessing.* Where shall we look for ardent and exalted piety, for rich experience, perfect development of the christian character, for abundant usefulness, and for triumphant deaths? Is it not in connection with orthodox sentiments? Where shall we find churches truly alive to God, zealous for the divine glory, imbued with the rich unction of the Holy Spirit, and honoured with great success in the conversion of souls?—Is it not where the Trinity is held—where Father, Son, and Holy Ghost are equally adored and loved? What were the early martyrs, whose fortitude and magnanimity shed a lustre on the christian name, and gave speed to its triumphs? They were Trinitarians; and their expiring doxologies to the Triune God still echo in our ears. What were Luther, Melancthon, Zuingle, Ridley, Latimer, Hooper, and Cranmer? They were Trinitarians; and their triumphs were founded upon the great atonement of Immanuel. What were Wesley, Whitfield, Fletcher, and all whom God has raised up as special agents to revive his work, to enlighten and bless mankind? They were believers in the Trinity. What are modern missionaries? In a word, what are the men, and what the denominations who are first in every holy and benevolent enterprise, whose labours are most signally owned of God, and whose aggressivment movements and zealous endeavours are promoting the world's conversion? They are those who hold and maintain the Holy Trinity.

We would not disparage the Unitarian, nor inflict a needless wound upon his mind. Many such, we believe, are men of integrity and high moral principle, and some have contributed much to sacred literature; but we cannot overlook the fact,

that Unitarianism is cold, insipid, and unblest. We cannot overlook the fact, that where the Trinity is denied, there is a moral blight, and spiritual sterility obtains. In the temples where the Trinity is rejected, the Shechinah cannot dwell, the glory is departed, and the results of spiritual influence do not appear. The sanctuary becomes a deserted Fane, and *Ichabod* is inscribed upon its mouldering walls. We naturally ask how is this? We know that God loves and honours his own truth, but if Unitarianism be true, why does he desert it? We know that God abhors false doctrine and idolatry; but if a belief in the Trinity be false and idolatrous, why does he ally himself with it—why does he distinguish it with his presence and glory? Why does he cause truth to bring forth the fruits of error, and error to bring forth the fruits of truth? Why are the victims of delusion and idolatry selected his chosen agents to fulfil his will, and accomplish his benevolent designs, while the only advocates of reason and truth are neglected and forgotten? How is it that this anomaly exists, and always has existed? Let the Unitarian ponder this mystery, for to him alone this anomaly belongs. The orthodox believer can solve the mystery. God loves his truth, and is bound to own it with his blessing; this is a truth immutable as the nature of God himself. But Unitarianism is *not* true, therefore God cannot bless it—it is not *his* gospel and he cannot own it. While the testimony to the Trinity is favoured with his approving smile, the opposite testimony is rejected and blighted by his withering frown. Thus, to the antiquity, unanimity, and scriptural dependance of the church's testimony, we must connect this important fact, that God has ever owned it with his approbation, and that just in proportion to the fidelity with which that testimony has been borne. Here, then, we have a third monument to the Holy Trinity, of colossal magnitude, fairer and brighter than its predecessors, and ancient as the christian church itself.

Powerful as is the evidence we have already adduced, it is not the strongest. It is, in fact, only introductory, and subsidiary to the higher evidence furnished by the holy scriptures. To this source of truth our preceding arguments have naturally, and necessarily, conducted us. We have seen that the testimony of heathen antiquity referred the doctrine to communications of an anterior date, until reaching the earliest documents, we find them ascribing it to an *oracle*, confessing it to be delivered by God himself. The testimony of the ancient Jewish church we have seen resting upon the foundation of scripture; and next, the christian church in all ages, placing her confidence in this doctrine upon the authority of the written word. Naturally, therefore, as gravitation tends to a common centre, and as the stream conducts the traveller to its fountain, are we led to make our appeal to the teachings of inspiration. Here, then, we stand before the SACRED ORACLE, and humbly enquire, "What saith the Lord?" Now, the response, to establish the doctrine of the Trinity, must teach us

FIRST, *that while God is truly one in essence, he is as truly and really distinguished by a threefold personality.*

SECONDLY, *that each personal distinction is described as possessing true and proper divinity.*

If such be the voice of scripture, the doctrine of the Trinity is immoveably established---it is built upon the rock of ages. We proceed, therefore, to the proofs of our first proposition.

That God is one, is held by all Trinitarians as a fundamental truth. Numerous passages in scripture declare this great principle, but as it is not a point of controversy, there is no need to multiply quotations. The following clear and express declarations may suffice. "Thou shalt have none other Gods before me," Ex. xx. 3; "Unto thee it was shewed, that thou mightest know that Jehovah\* he is God, there is none else besides him," Deut. iv. 35; "Know, therefore, this day, and consider it in thine heart, that Jehovah he is God in heaven above, and upon the earth beneath; there is none else," 39 v; "Hear, O Israel, Jehovah our God is one Jehovah," Deut. vi. 4; "Thus saith Jehovah, the King of Israel, and his Redeemer Jehovah of Hosts; I am the first and the last; and besides me there is no God," Isa. xiv. 6. These are strong affirmations of the unity of the Godhead, yet they are uttered, not against the Trinity, but against the *false gods* of the heathen nations, and contain a solemn warning against idolatry. The context clearly shews this, for *each* declaration of the unity of the Godhead is coupled with an admonition against the worship of heathen deities. This is most evident from the context. The passages now under consideration are not only in harmony with our first proposition, but furnish evidence in its support: for, in the first place, it is a *unity in trinity* as well as *trinity in unity* that we maintain. Secondly, the names by which God is here distinguished are both *singular* and *plural*, as will presently be shewn, and thus indicate a *trinity* of persons as well as a *unity* of essence; and, thirdly, just in proportion to the force with which idolatry is denounced in these passages is the force of the evidence they supply in proof of the Trinity; for if idol worship be *denounced*, and the worship of Son and Spirit be *commanded*, then their worship is *not* idolatry, and if their worship be *not* idolatry, *they* are God as well as the FATHER, for all worship except that of God is idolatry. Thus, every passage asserting the unity of the Godhead is full in proof of the Trinity.

Now that the scriptures distinguish the Godhead by a threefold personality is evident from various proofs.

The *names* of God supply evidence of this. Although this

\* The reader will remember that in every instance where the name LORD is printed in capital letters, it is Jehovah (יהוה) in the original Hebrew. This fact should never be lost sight of in reading the Old Testament; it is key to the interpretation of many important passages respecting the divinity of Christ.

argument is much more obvious to a person conversant with the Hebrew language, we shall endeavour to make it plain to the mere English scholar. Every one knows that the Old Testament was written in Hebrew. Now, this language is peculiarly expressive, and its names of objects are not *arbitrary* signs, but significant of their nature and properties, or of some remarkable circumstance designed to be preserved in memory. For example, Adam (אָדָם) means the *ground*, and was applied to the first man, because he was taken from the ground. Abram (אַבְרָם) signifies a *high Father*, and was the first name of the patriarch, but Abraham (אַבְרָהָם) signifies the *Father of a great multitude*, and was given to the patriarch when God promised to make him the father of a great nation. "Neither shall thy name any more be called *Abram*, but *Abraham*, for a father of many nations have I made thee."---Gen. xvii. 5. Isaac (יִצְחָק) signifies *laughter*, and was given to the son of promise, because of Abraham's joy at the promise of God. Jacob (יַעֲקֹב) signifies a *supplanter*, and is characteristic of Jacob's conduct towards his brother; but *Israel* (יִשְׂרָאֵל) signifies a *prince of God*, and was applied to Jacob when he had wrestled with God in prayer until he prevailed. Jesus (יְהוֹשֻׁעַ) means a *Saviour*, and was applied to Christ because he saves his people from their sins. The like examples occur throughout the Old Testament, but these suffice to show the genius of the Hebrew language in perpetuating events and conveying instruction by its appropriation of expressive names. In conformity with this feature of the language the *names* of God are expressive of himself, and were chosen by him for this purpose. Now, the two principal names which are applied to Deity in the Old Testament are *Jehovah* (יְהוָה) and *God* (אֱלֹהִים) Aleim. The former, *Jehovah*, signifies *self-existence* and *independence*, and clearly applies to the DIVINE ESSENCE. This name is always *singular*, and may be rendered HE WHO EXISTS. The other name, Aleim, signifies, according to the best lexicographers, the relationship of God by covenant to his creatures. This name is *plural*. Now, as it is the genius of the Hebrew language to express the nature of things by the names affixed to them, and as God designs to impart instruction by the names he has given to himself, the question occurs—Why is the name *Jehovah*, which refers to his essence, always *singular*? Plainly to express the *unity* of the divine essence. Why is the other, Aleim, *plural*? As clearly to denote a *plurality* of persons in the Godhead. In this application of the terms there is nothing strained, fanciful, or far-fetched. It accords with the character of the language, the usages of the Hebrew nation, and, as we shall see, with the nature of the subject. Every Jew can clearly see this, and candidly acknowledge it, when converted to the christian faith, and the veil is taken from his heart.

In a multitude of passages these two names of God are *united together* to express his divine nature. We take for illustration one of the passages before adduced, when speaking of the *unity* of God: "Hear, O Israel, Jehovah (יהוה) our God (אלהים Aleim, plural) is one *Jehovah*. This association of Aleim with Jehovah is the *common* mode in which God speaks of himself to man, almost invariably so when any reference is made to his nature and his relationship to man. Let the unlettered christian take up his bible and mark the frequency with which the names *Jehovah* and *God* are associated, and he will find that this double name is the one God ordinarily assumes in addressing mankind. Now, as there must be fitness and propriety in the language of God, there must be a *reason* for these names being thus connected. Though the one is singular and the other plural, we are sure that their connection is proper and even necessary for some important end. But if these terms be appropriate to his nature, and necessary to express it to man, there must be a sense in which he is both *singular* and *plural*—plural in persons, for his name is *Aleim*; singular in essence, for his name is *Jehovah*. If the Trinity were false, the names would be inexplicable, contradictory, and absurd; but if the Trinity be *true*, the genius of the language is consistent, and the names are appropriate, harmonious, and expressive. No name so fitly, as the united name *Jehovah Aleim*, could express the nature of the triune God, and his wisdom is our guarantee that he has chosen terms the best adapted to reveal himself to his creatures, and to "lead us into all truth."

This argument is strengthened by the ordinary grammatical construction of these names, and by some peculiar exceptions in a few remarkable passages. Every one knows that it is a first principle in language that verbs and pronouns should agree in number with the leading noun—the noun to which they are subservient. The observance of this rule of concord is *ordinarily* necessary to render language intelligible. Yet in reference to the name Aleim, this rule is almost invariably set aside in scripture. Aleim, though plural, is construed with verbs and pronouns in the singular. A construction this, which could not be admitted without a reason in the nature of the thing itself. But the principle which renders *Jehovah Aleim* harmonious, as the name of God—which renders a singular and a plural noun united, the fittest appellation of the Deity, reconciles the anomalous construction of a plural noun with verbs and pronouns in the singular form. There are personalities in the Godhead, and the *plural* Aleim indicates this truth; but in essence he is *one*, and the *singular* form of verbs and pronouns sets it forth.

In a few remarkable instances where the personalities of the Godhead were designed to be made prominent, the *regular* construction is adopted, and we find Aleim combined with plural verbs and pronouns. For example, the creation of man was an im-

portant event, and to man the Godhead was to be revealed. On this occasion, therefore, the personalities of the deity are expressed in the language employed. "And God (*the Aleim*) said, let us make man in *our* image, and after *our* likeness." Gen. i. 26. Here it is seen the pronouns used three times in the passage are all *plural*, conformable with the name employed, and with the doctrine of the Trinity—conformable also with the importance of the occasion—the creation of man, the noblest work of God, and with the fact, that to man the godhead was to be specially revealed. Basil, of Seleucia, observes on this passage, "Notice the expression: *let us make man*. The plural word hints at the persons of the Godhead, and presents us with the knowledge of the Trinity. The knowledge of it, therefore, is coeval with the creation. Nor should it seem strange that it was afterwards inculcated: since it is one of those things of which mention was made at the very first creation." Men have endeavoured to obviate the forcible argument furnished by this text, by maintaining that God uses the plural pronoun, because he is speaking to his angels in counsel; but this flimsy sophism is refuted by four considerations. *First*, the scriptures never teach that God makes angels his counsellors, but the contrary: "with whom took he counsel, and who instructed him?" Isa. xl. 14; *secondly*, angels are never described as the creators of man, or of any other object, even the meanest reptile; *thirdly*, while creation is always declared to be the work of God alone, it is ascribed to three persons, to Father, Son, and Holy Ghost; and, *fourthly*, when we are commanded to remember our *creator*, the word, like Aleim, is in the plural, "Remember now thy *creators* (בוראים) in the days of thy youth." Here, then, we see the reason for the phraseology, Let us make man in *our* image, and in *our* likeness.

We have before seen, that the name Jehovah, which denotes the essence of the Deity, is always *singular*, and yet, in order to express the true nature of himself to man, is associated with Aleim, a *plural* noun. Now, it is remarkable that on some occasions the name Jehovah is united also with plural verbs and pronouns. Take the following examples. It was a solemn occasion when God interposed to confound the language of man, and on this memorable event the personalities of the Godhead are intimated. "And Jehovah (יהוה) said, Let us go down, and there confound (נבלה let us confound) their language." To weaken this plain indication of plurality, it has been said, that Jehovah here adopts the style of earthly monarchs, who in issuing their decrees and mandates, speak in the plural, but this is an evasion, not an argument, and its absurdity is manifest from three considerations: *First*, there is no evidence that such a style of language was in use amongst monarchs in that early period of the world; *Secondly*, even if the usages had existed then, it would be far more probable that

earthly potentates affected the style of God, than that he should borrow his mode of speaking from human affectation and vanity. It is inconceivable that God should borrow his mode of speaking of himself from the arrogant assumptions of man, but it is quite natural, that men, who assumed the prerogatives, and usurped the honours of Deity, should also affect a style which belongs to none but himself; but, *thirdly*, the language employed by God is not a mandate or proclamation; it is not even an address to man at all, but the solemn intercourse of Divine persons. "Let *us* go down, and let *us* confound their language." The mode of speaking, therefore, must be regarded as *strictly* proper, and expressive of mutual intercourse and determination, as to the memorable transaction that was to follow, namely, the confusion of tongues. But, if this language be proper, it implies a plurality in the Godhead, for it can apply to none except those who acted in concert, as united agents in the transaction, and these were not angels, or angels in connection with Deity, but Jehovah himself. To him alone is the event ascribed, "Because *Jehovah* did there confound the language of the earth; and from thence did Jehovah scatter them abroad."—Gen. xi. 9. Thus the transaction harmonizes with the language, and the language harmonizes with the doctrine. It is only when we distort the language of scripture to suit a sinister purpose, that it speaks discordantly; let it speak freely and naturally, and its voice is consistent, both with itself and eternal truth.

We select another example: In Isaiah vi. it is recorded that the prophet had a view of the heavenly temple, the holy of holies, and he saw Jehovah high and lifted up. The winged seraphim stood around and worshipped, and veiling their faces with their wings before the brightness of his majesty, they uttered a threefold ascription of praise, crying "Holy, holy, holy is Jehovah of Hosts: the whole earth is full of his glory." But this exhibition of Jehovah's glory is introductory to a solemn message which he had to deliver to his people, and the prophet hears the voice of the Lord saying, "Whom shall I send, and who will go for *us*."—(v. 8.) Then follows an awful denunciation against the Jews, giving them up to blindness of mind and hardness of heart—(verses 9, 10)—which has been fulfilled in a remarkable manner. Now let the reader's attention be directed for a moment to the employment of both the singular and plural pronoun, as in the eighth verse: "Whom shall I send, and who will go for *us*." Although one pronoun is singular (*I*) and the other plural (*us*), they both refer to the same being, namely, "Jehovah of Hosts." But if this language be proper, there must be a plurality intended. The question then occurs,—is there any evidence that a plurality of persons is in fact here represented? We reply, there is the *clearest* evidence, which the testimony of holy scripture can give, that a Trinity of persons is represented. That the Father is here intended, no one will attempt to deny,

and as this is admitted by Unitarians, there is no need to adduce proof; but inspiration ascribes the prophecy also to the Son and the Holy Ghost. That the presence of the Son is asserted we have the testimony of St. John, who declares respecting Christ, when quoting this prophecy---“These things said Esaias when he saw his glory and spake of him.”---(John xii. 41.) That the presence of the Holy Ghost is attested is evident from the testimony of St. Paul, who in quoting this very prophecy, declares “Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people is waxed gross,” &c.—Acts xxviii, 25, &c. Now, what are the facts before us? They are these: The Being whose glory the prophet saw, and whose voice the prophet heard, is designated Jehovah of Hosts: yet this Being speaks in the plural number—who will go for us. The new testament gives the solution by ascribing the prophecy to the *Son* and the *Holy Ghost*, as well as the Father. Here again the distinction of persons and unity of the godhead are clearly recognised, and in harmony with this distinction the praise of the seraphim is a *threefold* ascription, “Holy, holy, holy is Jehovah of hosts.” We shall have occasion to refer to this passage again. In it the doctrine of the trinity is evidently taught, and to reject it is to reject the testimony of God.

Numerous other passages in the old testament clearly mark a distinction of persons in the Godhead. The place beyond the vail in the sanctuary was called the holy of holies—that is, the holy place of the *holy ones*, conformably to the scene in the heavenly temple where Isaiah saw the Jehovah of Hosts who said who will go for us. As the praise of the seraphs was threefold in the temple above, so the benediction of the high priest was specially required and commanded to be *threefold* in the temple made by hands. “Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace.” Numb. vi. 24, &c. Every candid mind will see the correspondence here intended. In Isaiah xlix. 16, there are *three* divine persons represented; “And now the Lord Jehovah and his Spirit hath sent me;” or, as Origin renders it, putting Spirit in the objective case,\* “And now the Lord Jeho-

\* Τις εστιν ο εν τη Ησαιο λαγων, και νυν Κυριος απιστιλι με και το Πνευμα αυτου; εν ω, αμφιβολου οντος του ρητου, ποτερον ο Πατηρ και το Άγιον Πνευμα απιστιλιν τον Ιησουν, η ο Πατηρ απιστιλι τον τι Χριστον και το Άγιον Πνευμα το δευτερον εστιν αληθες.

“Who is it that saith in Isaiah, and now the Lord hath sent me and his Spirit! As the expression is ambiguous, is it the Father and the Holy Spirit who have sent Jesus; or the Father who hath sent both Christ and the Holy Spirit! The latter is the true interpretation.” Origin Cont. Cels., lib. i.



vah hath sent me and his Spirit." In either case *three* divine persons are set forth—the Father, the Spirit, and the Redeemer. This passage shows not only that there is a distinction in the Godhead, but that the distinction is real, and not merely nominal, as the Sabellians maintain.

The scriptures we have adduced in support of this doctrine, are sufficient to establish our first proposition, with regard to the testimony of the *Old Testament*. These proofs, from the earliest records of divine truth, show that the ancient heathen who attributed their original notion of a Trinity to God himself, were not practising a deception—were not setting up a *pretence* to gain credit for the doctrine, but were speaking the truth. The earliest Jewish scriptures sustain the truth of their declaration. Nor is there any difficulty in accounting for the high antiquity and wide diffusion of the doctrine among the heathen, for the elements of the Patriarchal and Jewish religion were spread far and wide in the remotest ages. The doctrine being known to pious Noah, would be carried abroad through the earth on the dispersion of mankind, after the deluge. The travels of the Patriarchs, and their constant intercourse with Egypt and various other nations, would contribute to preserve it. The journeys of the Israelites, and the notable miracles connected with their history; their subsequent captivities and dispersions among heathen nations; the travels of philosophers into Egypt and Syria, in quest of knowledge; and the translation of the scriptures into the Greek language, near three hundred years before the incarnation of our Lord, would all combine to diffuse among the Gentiles a knowledge of the true God. Josephus informs us, on the credit of Clearchus, a disciple of Aristotle, that Aristotle obtained much of his knowledge from the conversations of a learned Jew; and doubtless the inquisitive minds of other heathen sages would adopt similar means to obtain a knowledge of sacred things. While, therefore, the fact that the heathen had a knowledge of the Trinity, is indisputable, its mode of communication and transmission to them is as easily accounted for as any event in history, seeing the doctrine is contained in the *Old Testament* scriptures, and was taught by revelation in the earliest periods of our race. The proofs of the Trinity furnished by the *Old Testament* show also that the views of the ancient Jews on this subject were not the strained and trifling interpretations which disgrace the writings of modern Jews, but were wise and consistent with revealed truth. They based their doctrine of the Godhead upon the scriptures, and we have seen that the writings of the *Old Testament* establish it.

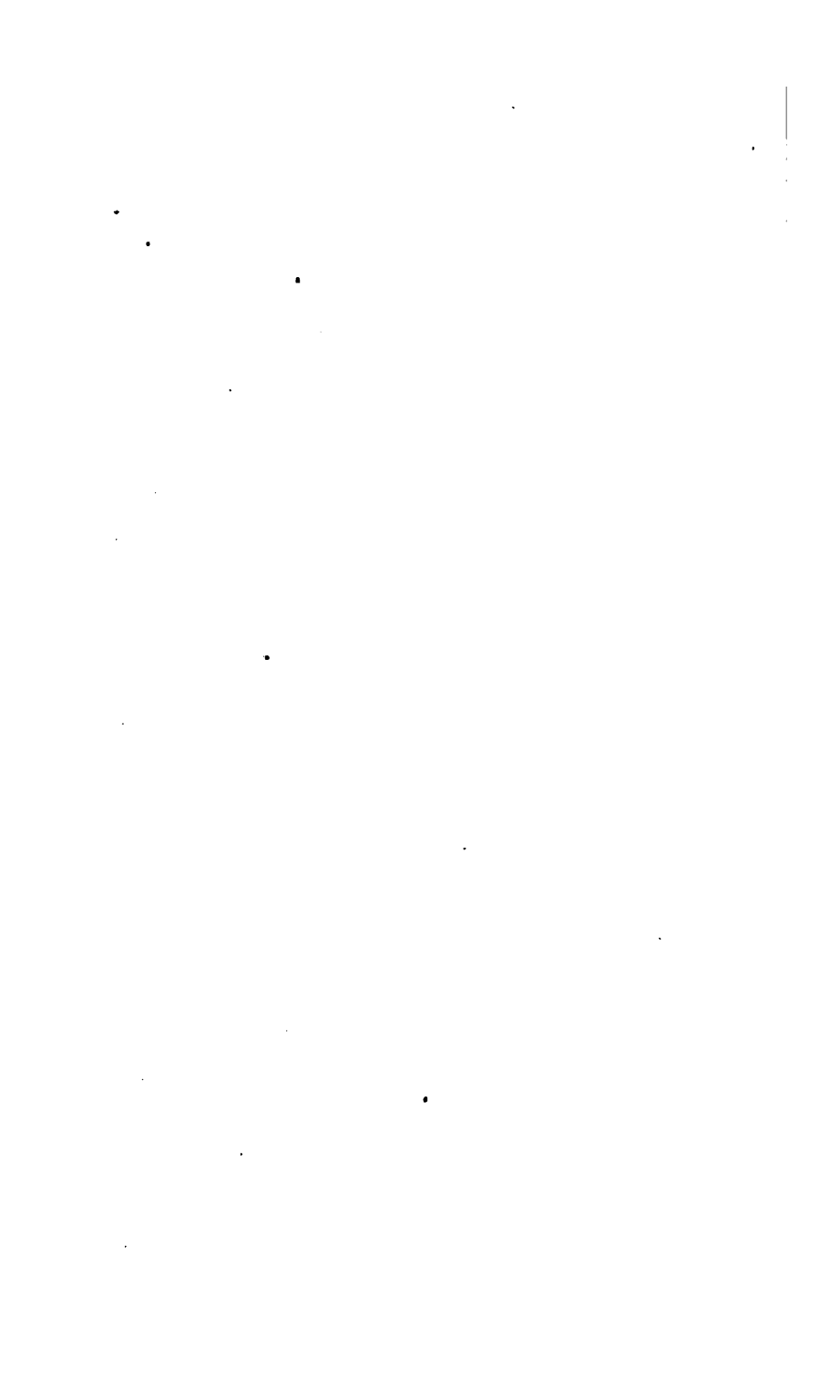
But in reference to our first proposition, we have not yet done with the testimony of scripture. We have another authority, the *New Testament*, whose teachings are yet more full and explicit. The *New Testament* contains the last dispensation of

God to man, and completes the canon of inspiration. Its teachings are designed for all nations, to encounter and destroy all religious delusions, to banish all idolatry from the earth, and to give to the whole universe the brightest manifestations of God's nature, character, and will. It gives the light of the knowledge of the glory of God in the face of Jesus Christ. Now if the views of the ancient heathen had been radically erroneous in maintaining a distinction in the Godhead, they would, doubtless, have been utterly denounced in the New Testament; and if the sentiments of the ancient Jews on this subject had been erroneous—had been founded upon mistaken interpretations of the Old Testament, they would doubtless have been corrected in the New Testament. If there be *no* distinction in the Godhead, the doctrine which holds that distinction is a grossly corrupt doctrine; if there be no Trinity of persons, than the worship rendered to the Son and Spirit is idolatry, and the prevalence of a notion thus pregnant with mischief could not have been unrebuked by the teachings of Christ and his apostles. Errors, superstitions, and sinful customs, neither so fatal nor so prevalent as this, were exposed and denounced with a loud and decisive tone; and surely this would not have been uncondemned. But was it condemned? Are the doctrines, the precepts, and the phraseology of the New Testament such as to rebuke and discountenance the belief that there is a distinction of persons in the godhead? Marvellous to say, they are just the reverse. They everywhere encourage and sanction the doctrine of the Trinity. The New Testament is full of this doctrine, as the hypercriticism, evasions, and distorted interpretations of the Unitarian confess. If the doctrine of the Trinity be an error, the New Testament is just adapted to perpetuate that delusion where it previously existed, and to diffuse it where it was not already known. But the doctrine is true, and the New Testament confirms and establishes it by the clearest evidence, as a doctrine taught by the authority of God.

At our Saviour's baptism the doctrine of the divine **THREE** presents itself; for, at the close of that ordinance, the Spirit of God descends upon the Son, and the Father's voice proclaims from the parted sky, "This is my beloved Son, in whom I am well pleased." Thus the doctrine stands before us at the very threshold of the christian system. Baptism is enjoined as a christian rite upon all, as an introduction to the christian church; but this holy ordinance is to be performed in the name of the glorious Three—"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Thus the very first truth a disciple had to hear and to learn on being admitted to the church was the distinction of the Godhead into Father, Son, and Holy Ghost. He could not enter the portals of the christian edifice without being acquainted with the glorious Trinity. The knowledge of many other truths might be reserved to a future period, but the *babe* in Christ must be taught to lisp the name

of the *Triune God*. In the apostolic benediction the personalities of the Godhead are made prominent: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."—(II. Cor. xiii. 14.) Here the glorious Three are addressed in prayer, as the united fountain of grace and love. But we need not multiply passages, as the very phraseology of the New Testament is constructed upon the distinction of Father, Son, and Holy Spirit, and every page attests it. Thus, the representations given of the Deity in the New Testament harmonise with the teachings of the old. As might be expected, in the latter dispensation the truths of the former are expanded, and set forth with clearer lustre. The plurality of the name *Aleim*, so constantly used in the venerable records of Moses and the prophets, becomes merged into the clearer manifestation and emphatic declaration of Father, Son, and Spirit, in the teachings of Christ and his apostles. It is to be observed, too, that the distinction of persons in the Godhead never exceeds a Trinity. In some passages *one* divine person only is named; in others *two*; and in others *three*; but neither by direct statement nor implication is this number ever exceeded; and this is another evidence that the distinction is real, and not merely nominal or apparent. Trinal are the names assigned to them, and trinal the relations they sustain to each other, and to man, in the economy of redemption; trinal the doxologies ascribed to them in heaven, and trinal the benedictions implored from them by the church on earth. Yet these three are ONE JEHOVAH—one in essence, and equal in glory, as their name יהוה אלהים *Jehovah Aleim* imports, and their union in our worship and our baptism proclaims.

If, then, the scriptures be our guide, our first proposition is established by their authority; "*that while God is truly one in essence, he is truly and really distinguished by a threefold personality.*" To render our argument complete, we have yet to demonstrate, from the holy scriptures, that each personal distinction in the Godhead is described as possessing true and proper divinity; but this belongs to our second proposition, and must form the subject of our next chapter.



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BEING THE SECOND PART ON  
**THE HOLY TRINITY,**

BY  
**WILLIAM COOKE,**  
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# THE HOLY TRINITY.

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## PART II.

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THAT there is a distinction of persons in the Godhead we have already proved from the holy scriptures ; and we now proceed to establish our second proposition, which is, that each personal distinction in the Godhead is described as possessing true and proper DIVINITY.

The Deity of the Father is unanimously admitted, and, therefore, presents no material for controversy. The Deity of the Son and Holy Spirit is also explicitly revealed, and this we shall demonstrate from the pages of inspiration. When the apostle asserts that all scripture is given by inspiration of God, he states that their design is to teach us doctrines and afford instruction, as well as to administer correction and reproof, that the man of God may be *perfect*, and thoroughly furnished unto all good works. God being the author of the sacred records, and having given them to man for such important purposes, it must be admitted that he has expressed himself in appropriate language—in language the best fitted to convey suitable ideas of himself, and of all the truths he has graciously revealed. It will follow, then, as a *general* principle, that the *obvious* meaning of the scriptures is the *true one*—that as they are addressed to the common understanding of mankind, *that* interpretation which a plain, honest enquirer gathers from the surface of the sacred text, is the one which God intended to convey. While this rule applies to the interpretation of the scriptures in general, it will apply with especial force to those parts of the sacred book which teach us the nature of God, his relationship to man, and his plan of mercy through Jesus Christ. It is on this ground that the Saviour so earnestly enjoins upon men to search the scriptures ; they testify of Him, and teach us the way to eternal life ; and, on this ground, the Bereans were commended for searching daily the divine oracles to ascertain the truth respecting Christ. What, then, do the scriptures teach us respecting the nature of Jesus Christ ? That he had the nature of man they clearly maintain, for to fulfil the purposes of redemption it behoved him in all things to be made like unto his brethren ; he was therefore born of a woman, and made under the law ; was made flesh, and dwelt amongst mankind. But, at the same time, they as clearly teach that he is truly God. We do not hesitate to affirm that the Holy Scriptures are as express in asserting the Deity of our Lord as they are in teaching his humanity. In what way do they make known the humanity of the Lord Jesus, but by applying to him the name of man ; ascribing to him the ordinary attributes of man ; and by giving us the history of his birth, his life, and death ? And in what way do the Holy Scriptures teach us the proper Deity of Jesus Christ ? It may be replied, just in such



a way as the subject required. By giving him the names of God ; by investing him with the attributes of God ; by ascribing to him the works and the prerogatives of God. The mode of proceeding, and the language adopted by the inspired writers in the description of our Lord's divine nature, are just as natural and appropriate as in the description of his human nature, and as much calculated to carry conviction to a prayerful and humble mind. Let us, then, attend to their instruction.

*In the first place, we observe, the Scriptures apply to our Lord the names of God.*

1. They emphatically call him *God*, using the term as expressing proper Divinity. St. John begins his Gospel by applying this appellation to Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." We grant that the term God is sometimes used in an inferior sense, and is thus applied to created beings, but then in such cases it is always connected with some qualifying clause, or expression, which marks that inferiority, and precludes the possibility of mistaking the object intended. For example, in the 82nd Psalm, the word God is applied to magistrates and rulers. "I have said ye are gods ;" but, it is immediately added, "ye shall die like men, and fall like one of the princes." Now, when the term is applied to our Lord, there is no clause introduced to sink its meaning, and detract from the dignity it expresses. On the contrary—its connexion shows it to be employed in its proper sense, in its *highest* import ; as in the passage just quoted from St. John, a clause immediately follows ascribing to our Lord the creation of the universe. "All things were made by him, and without him was not any thing made that was made." Thus, the same passage ascribes to him not only the *name*, but the *works* of God, and this irresistibly fixes its meaning in the highest sense. This passage, too, involves a principle of interpretation which applies to every other passage where the Saviour is called God. For, as the word here expresses the Being who made the universe, it necessarily carries the same meaning wherever it is applied to Christ, and thus shows that it invariably designates his proper Deity. In the first chapter of the Epistle to the Hebrews, the name of God is applied to our Lord. "Thy throne, O God, is for ever and ever ; a sceptre of righteousness is the sceptre of Thy kingdom." This is a quotation from Psalm 45, and the Chaldee paraphrase applies this Psalm to the Messiah. Though this fact cannot add to the authority of an inspired apostle, yet it is interesting to observe how the ancient Jewish writings harmonize with the New Testament in applying Old Testament scriptures to Christ. Thus, both by the inspired psalmist, and the apostle in his quotation, the Saviour is called God, and for the reasons before stated the word is used as expressive of his proper Deity. If additional proof were necessary, we have it in the 11th verse of the same chapter, where St. Paul, like John, attributes the creation of the world to

Christ, and also asserts his divine nature to be eternal and unchangeable—v. 10, 11, 12.

Thomas, the disciple, who had evinced so much incredulity, applies to the Saviour the two divine titles of *Lord* and *God*. "And Thomas said unto him, my Lord, and my God." John xx. 28. To evade the force of this passage, it has been argued that the language of Thomas is that of exclamation, and must not be understood as applicable to Christ, but to the Father; but this is totally inadmissible, for it is contradicted by the whole strain of the passage and context. The entire transaction shows that the language employed was the language of *direct recognition*. Thomas had avowed his unbelief in the Saviour's resurrection, and declared he would not believe unless he put his finger in the print of the nails, and thrust his hand into his side. The Saviour appears and challenges Thomas to use his own test of the fact. "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." The incredulous disciple is now satisfied that it is indeed the Saviour who stands before him, and he expresses his recognition of him by *saying unto him*, "My Lord, and my God." The address was *direct to Christ*; the language, therefore, was a recognition of his person, and the titles applied are those which belong to Deity alone. The terms Lord and God, thus connected, are equivalent to *Jehovah Aleim* of the Old Testament, the highest titles which Deity has assumed. We are aware it may be replied, "Admitting your reasoning to be correct, yet are we authorized to believe that Thomas was right in applying such divine titles to Christ?" Undoubtedly we are, because our Lord tacitly admits their application to himself. If the titles Lord and God had been improper, they involved the greatest ignorance and delusion on the part of Thomas, such as our Lord would undoubtedly have corrected, especially in one who was chosen to be a teacher of religion. Moreover, if the titles had been improper, it was an act of gross idolatry on the part of Thomas to apply them to Christ; and for Christ to receive them was to connive at the idolatry of the disciple, and to usurp the prerogatives of God. But as such an idea is monstrous, and cannot for a moment be entertained, we are irresistibly led to the conclusion that the titles ascribed were proper in themselves, and, on this account, approved by our Lord. This view derives further confirmation from the fact, that the design of our Lord, in appearing to his disciples, was not only to give them infallible proof of his resurrection, but to afford them further instruction, to remove their remaining prejudices and errors, to give them clear views of his own nature and the important purposes of his mission, and thus qualify them for the great work of teaching the truths of the gospel to mankind; therefore, had the titles of Lord God been inapplicable to Christ, the design of his appearing specially required that the delusion should be dispelled. We often find our Lord

reproving the errors of the disciples after his resurrection, but no reproof is given for the ascription of these august titles. In the passage before us, he reproves the unbelief of Thomas, and yet admits the honours he ascribes to him. Now, idolatry is a greater sin than unbelief in this instance, and would, if practised, have required stronger marks of disapproval and condemnation. The fact, then, that our Lord admitted these divine titles to be ascribed to him in the presence of his disciples, is conclusive evidence that he approved of them; and if he approved of them, they were, in the strictest sense, proper.

2. In Matt. i. 22, 23, the blessed Saviour is called "*Emmanuel*," or "*God with us*." Speaking of the miraculous conception and incarnation of our Lord, the evangelist says, "Now all this was done that it might be fulfilled, which was spoken by the prophet (Isaiah vii. 14) saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name *EMMANUEL*, which, being interpreted, is *God with us*." This name clearly affirms his twofold nature. In his divine nature he was God, but, by becoming incarnate, he was God *with us*; God united to human nature, and dwelling with man. This accords both with the doctrine and the phraseology of St. John, who, after declaring Christ to be God, the maker of all things, asserts, "And the *Word* was made flesh, and dwelt amongst us." In like manner St. Paul declares this to be the great mystery of the christian system. "And without controversy, great is the mystery of godliness: God\* was manifest in the flesh." There were other mysteries in the christian system, but that Jehovah should condescend to veil his glory in human flesh was emphatically the great mystery, and might well present wonders which angels desire to look into. The prophet Isaiah, in predicting

\* The authorities decidedly preponderate in favour of the word *God*, as it stands in the received text; and it was adopted by Griesbach, in his first edition of the Greek Testament; but whether we take the word (*θεος*) *God*, as in the received text, or the word (*ὅς*) *who*, as in the reading of the second edition of Griesbach, the sense is precisely the same; for the masculine relative (*ὅς*) can refer to no antecedent noun but the word *God*, in the preceding clause. It cannot refer to the word (*μυστήριον*) *mystery*, for that is neuter; it cannot refer to the word (*ἀληθεια*) *truth*, for that is feminine; it cannot refer to the word (*ἰδρυμα*) *ground or foundation*, for that is neuter; and, besides, it would make no sense of the passage; it cannot refer to the word (*στύλος*) *pillar*, for the same reason; and it cannot refer to the word (*ἐκκλησία*) *church*, for this is feminine, and the sense also forbids it; but with the word (*Θεός*) it has a perfect concord, both in gender and in sense. The philology and divinity here completely harmonize, and give propriety, spirit, and vigour to the Apostle's statement,—that *great* is the mystery of godliness; for what is so great a mystery as the incarnation of God?

the coming of the Messiah, designates him "OUR GOD." "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for *our God*." Isaiah xl. 3. That this prophecy applies to Christ, whose way was prepared by John the Baptist, we know, not only from the general facts recorded in the gospel, but from inspired authority, for St. Luke expressly applies it to our Lord. "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Luke iii. 4.

3. Christ is also designated LORD GOD. The Angel Gabriel, delivering a solemn message to Zecharias in reference to the office of John the Baptist as the forerunner of Christ, designates him the Lord God. "And many of the children of Israel shall he (John) turn to the Lord their God. And he shall go before *him* in the spirit and power of Elias," &c. Luke i. 16, 17. It would be superfluous to employ argumentation to show that the double name LORD GOD can apply to no created being, whether man or angel, since we have already proved that it is the peculiar name by which Jehovah specially revealed himself to his church; but this name is applied to Christ, and therefore proves his proper Deity. There are many other passages in which the name God is applied to the Saviour; but to examine the whole would protract this treatise to an undue length. The reader, at his leisure, may consult the following portions of the inspired word, 1 John iii. 2, 3, 4, 5; Acts xx. 28; Ephes. v. 5. Compare 2 Cor. v. 10, with Rev. i. 7, and xx. 12.

Before we dismiss the consideration of this part of our subject, it may be proper to notice one passage which has frequently been adduced by mistaken men to prove that our Saviour disowns the name of God. When the rich young nobleman came to him, saying, "Good Master, what shall I do to inherit eternal life?" our Lord enquired, "Why callest thou me good? there is none good but one, that is God." Matt. xix. 16. It is most unfortunate for the Unitarian theory to press this passage into its service; for if it disproves the Saviour's *Deity*, it also disproves his *goodness*. Pitiful must be the system which cannot establish itself without impeaching the character of our Lord; which cannot strip the Saviour of divinity without divesting him of goodness too; which, in making him a mere man, is reduced to the necessity of making him also a sinner. It is a kindred dilemma to that of the Jews, when, in the perplexity of unbelief, they said with one breath—"As for this fellow, we know not whence he is;" and again, "Give God the praise: we know that this man is a sinner." But let us analyze the words of our Lord, and we shall soon find that they neither express nor imply a disavowal of his Deity. His words consist of two parts,—an enquiry, and an assertion. The enquiry has reference, not to his *Deity*, but to his *goodness*. "Why callest thou me good?" But does this enquiry imply

that he was not good? Not good; and yet the great teacher of men, and the example of the most perfect holiness, obedience, and benevolence! Not good; and yet the whole testimony of scripture asserts his immaculate innocence and disinterested love! Not good; and yet the Father, once and again, proclaims from heaven that he was his beloved Son, in whom he was well pleased; and inspired apostles declare that he was holy, harmless, undefiled, and separate from sinners—that he knew no sin, that in him was no sin! He was not only good, but perfectly and absolutely good. The question expresses no doubt of his goodness, but requires from the young man who uses it the reason of his using it; and the stress of the question rests upon the first word in the enquiry—"Why?" It was customary for our Lord to test the sincerity of men's professions both of knowledge and of faith, by proposing some searching question. Hence, on another occasion, when men acknowledged the Messiah to be the Son of David, he demands from them how it is that David, in the spirit, calls him Lord? and how it was he could at once be David's Lord and David's Son? The question was not proposed to imply a doubt respecting his being David's son, but to test the judgment and sincerity of those so forward in their professions and vain in their confidence. So, in the present instance, his enquiry "*Why* callest thou me good?" implied no doubt or denial of his own goodness, but was designed to test the young man's sincerity in applying that word; so that instead of using it as a compliment, he might be led to ascertain the true grounds for which alone the term was applicable to him. There is also an *assertion* contained in our Lord's reply, and it supports our argument for his proper Deity. He asserts "There is none good but one, that is God." As the *enquiry* involves no doubt respecting Christ's goodness, so this *assertion* involves no doubt respecting his Deity. On the contrary, it maintains it; for as it is beyond contradiction that Christ is good, so it follows that, if there be none good but God, then Christ himself must be God. This was doubtless the conclusion to which Christ was desirous to lead the young man, and his language was admirably adapted to establish this conviction in his mind. The young man approached him merely as a good *master* or *teacher*, but the reply of the Saviour was designed to convince him that he was not only his instructor but his God.

4. Our Lord is also designated THE MIGHTY GOD, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called wonderful, COUNSELLOR, THE MIGHTY GOD, the everlasting Father, the Prince of Peace." Isa. ix. 6. No perverted ingenuity can succeed in distorting this passage from its plain and obvious meaning, and no additional observations can increase its force. It asserts, as plain as language can speak, the twofold nature of Christ, and places them before us in sublime contrast. In his

human nature he is the "child born," but in his divine nature he is emphatically "THE MIGHTY GOD." In harmony with this striking language of Isaiah, the Apostle Paul designates our Lord *The Great God*. "Looking for that blessed hope and glorious appearing of the GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Tit. ii. 13. The two appellations *Great God*, and our Saviour Jesus Christ, according to the construction of the Greek language,\* both refer to our Lord. We take a parallel case in reference to the Father, which will render the nature of this construction obvious to the eye of the English scholar. "Unto him that hath loved us and washed us from our sins in his own blood, and hath made us kings and priests unto *God and his Father*," &c. Rev. i. 5, 6. Now every one will perceive that the words "*God and his Father*" refer to the same divine person, and that its meaning is—God the Father; so in the other passage, the words "the Great God and our Saviour," apply to the same person, and clearly signify—*the great God, who is our Saviour Jesus Christ*. This meaning is sustained, too, not only by the natural and regular construction of the Greek language, but

\* The Greek construction we refer to is this—that when the first noun in a sentence takes the article, the second and third nouns, &c., being attributives of the first, do not take the article, and the omission of the article is an indication that the nouns thus circumstanced refer to the same subject or person implied by the first noun. The passage adduced above is of this construction, "*του μεγάλου θεου και σωτήρος ημών Ιησου Χριστου*." Now, in conformity with this law of construction, the words Great God and Saviour Jesus Christ, must relate to one person, as much so as the following, "*Βασιλεως και ιερεις τῷ Θεῷ και πατρί αυτου*." No one can doubt but that God and Father here relate to one and the same person, but the evidence is precisely the same for the preceding passage, and for a number of others where the name of the Saviour has the same association with *θεος*. Compare Rom. xv. 6.—Eph. v. 20.—James, i. 27, with the above, and Eph. v. 5.—Tit. ii. 13.—2. Peter i. 1. In reference to this subject, Mr. Wordsworth, some years ago, devoted great labour in searching the Greek Fathers to see whether this idiom prevailed in their writings, and whether they ever understood more than one person to be intended by such expressions, and he gives the result of his labour in the following words, "I have observed more, I am persuaded, than a *thousand instances* of the form *ο Χριστος και Θεος* (*Christ and God*.) Ephes. v. 5; *some hundreds* of instances of *ο μεγας Θεος και σωτηρ* (*the great God and Saviour*) Tit. ii. 13.; and not fewer than *several thousands* of the words *ο θεος και σωτηρ* (*God and Saviour*.) 2. Pet. i. 1.; while in no single case have I seen (where the sense could be determined), any one of them used but only of one person." Mr. Hugh Stewart Boyd has investigated the subject with reference to the writings of the classics as well as the Fathers, and his testimony is to the same effect. Indeed he gives numerous quotations from both, and challenges a single instance to be adduced from any Greek writer of authority in contradiction to the principle of construction laid down. This important principle therefore may be regarded as decided, and it brings a large accession of evidence in support of the Deity of Christ.

by the context, for in the preceding passage the Saviour is called God, "That they may adorn the doctrine of God our Saviour in all things," v. 10. Moreover, the fact that Christ is to be our judge at the last day confirms the application of the passage before us to Christ alone. The scriptures nowhere speak of the visible appearing of the *Father* in the great day of judgment. Hence, it is said, "we must all appear before the judgment seat of *Christ*," "for the Father judgeth no man, but hath committed all judgment unto the Son." It is not, therefore, for the appearing of the Father that believers look, but for the appearing of the Son, who has appeared once already and is to come a second time, for "unto them that look for him shall he appear the second time without sin unto salvation," yet it is the glorious appearing of our judge, whom believers are taught to expect, of whom the apostle is speaking in this passage, and whom he designates "the great God and our Saviour." The evidence before us then is decisive, and the testimony of the Old Testament which calls him the *mighty God*, harmonizes with the New Testament which calls him *The Great God*.

5. Our Lord is also designated *The True God*, as is evident from the following passage. "And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, in his Son Jesus Christ. This is *The True God*, and eternal life;" and the apostle immediately adds "Little children, keep yourselves from idols." I. John v. 19-20. Here Jesus Christ is distinguished by two titles—one is *The True God*, the other is *Eternal Life*. That the pronoun "*This*" refers to the antecedent "*Jesus Christ*," is clearly established both by the laws of grammar, and the sense, for Jesus Christ is the conspicuous object of the whole passage. The title of "*eternal life*" confirms this decision, for this same title is given to Christ by St. John in a preceding passage. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of LIFE; for the LIFE was manifested, and we have seen, and bear witness, and show unto you that ETERNAL LIFE which was with the Father, and was manifested unto us." i. 12. Can any thing be more clear than the application of the name *Eternal Life* to Christ in this passage. It is he who was with the Father, but who was manifested unto them, whom the apostles *had seen*, and whom they *had handled*, who is here styled "*Eternal Life*." And who was this but Christ?—Thus previously identified there is no question as to whom the apostle refers in the subsequent passage, when he employs the same designation. The conclusion therefore is inevitable, Jesus Christ is called *THE TRUE GOD*, and *ETERNAL LIFE*. This appellation, however, is only a repetition in words of what St. John had previously asserted in sense, in the first chapter of his Gospel. For as he there declares him to be God,

by whom the world and all things were made, he necessarily shows him to be *the true God*, the being of whom Moses wrote when he recorded "In the beginning God created the heavens and the earth."

6. The Saviour is also denominated the *Blessed God*—and "*God over all*," for thus the apostle speaks of him in Rom. ix. 5, "Whose are the Fathers, and of whom as concerning the flesh, Christ, who is over all—God blessed for ever. Amen." In this passage a distinction is made between the two natures of Christ. His human nature is distinguished by the words (*κατα σαρκα*) according to the flesh, and this nature, it is said, descended from the Jews, and this fact is justly taken into the catalogue of privileges conferred upon the Jewish nation. His divine nature is distinguished by three divine titles—one expresses his *proper Deity*—he is God; another, his *Supremacy*—he is OVER ALL; and the third declares him—"THE BLESSED ONE"—he is "BLESSED FOR EVER." By no license of language can these titles belong to any but the Supreme God, and it is necessary to add that, as Hugh Stuart Boyd observes, the early christian writers apply this passage to Christ in *every instance* wherein they quote it. Of the same meaning with *God over all* is the divine title "*Lord of all*," which the Apostle Peter applies to the Saviour. The word which (*was*) sent unto the children of Israel, preaching peace by Jesus Christ; he is "LORD OF ALL."—Acts x. 36. St. Paul, speaking of Christ, gives him the same august title, "For the same LORD OVER ALL, is rich unto all that call upon him." Rom. x. 12. And again he calls him *The Lord of Glory*, "which none of the princes of this world knew, for had they known, they would not have crucified THE LORD OF GLORY." I Cor. ii. 8. In the same exalted sense, he is called *KING of Kings, and LORD of Lords*. "The Lamb shall overcome them, for he is LORD of lords, and KING of kings." And again, he whose name is THE WORD OF GOD (*ὁ Λόγος τοῦ Θεοῦ*) hath on his vesture and on his thigh a name written "KING OF KINGS AND LORD OF LORDS." Rev. xvii. 14; xix. 13, 16.

7. The Lord Jesus is denominated *Jehovah*. We have already remarked that this name is expressive of eternal and unchangeable existence, and both in its import and as a title, can be applicable to none but God. In Isa. 42 c., 8 v., God declares, "I am Jehovah; that is my name, and my glory will I not give to another." Kimchi, an eminent Jewish commentator, says, on this passage, "Jehovah, that is my name," &c.—"*that name is proper to him*." In another place, speaking of God, he observes, "In the name of El and Elohim he communicates with others; but this name (Jehovah) he communicates with none." This is strictly true, and the learning of Kimchi stamps it with high authority, but it is authenticated by authority infinitely higher—by the authority of God; for it is plainly asserted in Psalm lxxxiii, 18 v. "That men may know that thou, whose



*name alone is JEHOVAH, art the most high over all the earth."* But in numerous passages this sacred name is applied to Christ. Thus Jehovah speaks, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon ME whom they have pierced." Zech. xii. 10. St. John seems to have had this prophecy presented before him, when he says respecting our Lord, "Behold he cometh with clouds, and every eye shall see him, and they also which *pierced him*: and all the kindreds of the earth shall wail because of him," Rev. i. 7. Christ is also called *Jehovah our righteousness*. "Behold, the days come, saith Jehovah, that I will raise unto David a righteous BRANCH, and a KING shall reign and prosper...and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Jer. xxiii. 5, 6. This title is recognized in the New Testament, when Christ is said to be made unto us wisdom, RIGHTEOUSNESS, sanctification, and redemption. Numerous passages in the Old Testament, where Jehovah is spoken of, are quoted in the New Testament, and expressly applied to our Saviour. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea for the rebellious also, that *Jehovah God* (יְהוָה אֱלֹהִים) might dwell among them." Psalm lxxv. 18. This was predicted of the ascension of Christ, as St. Paul asserts, quoting this very passage, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men. Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 8, 9, 10. This so clearly speaks of the burial and resurrection of Christ, as to defy all perverted ingenuity to give it another meaning, yet he who is thus described is called *Jehovah God*! In the first chap. of Hebrews, verse 10, the same apostle quotes a passage from the 102nd Psalm, and applies it to Christ, saying, "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands;" but in the Psalm from which this is quoted, this Glorious Being is denominated Jehovah not less than eight times.

8. We further remark, Christ is called Jehovah of hosts.

The Apostle Peter, in his first Epistle, 2nd chap. 8 v., speaks of Christ as "a stone of stumbling and a rock of offence," but this is a quotation from Isaiah viii. 14, where this stone of stumbling is said to be Jehovah of Hosts. "Sanctify JEHOVAH or Hosrs himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence." Seven times is the sacred name of Jehovah used in this chapter; and the melancholy history of the Jewish nation shows us in what respect Jehovah (Christ) was a stumbling to them, and presents a fulfilment of this prophecy, awfully true to the very letter. In John xii.

c. 41 v., the Evangelist, speaking of Christ, says, "These things spake Esaias when he saw his glory and spake of him." The things which Esaias spake are stated in the preceding verse, and we find this prophecy revealed in the 6th chapter of Isaiah. The evangelist states that the prophet saw Christ's glory at the time of the revelation, and there we find the sublime manifestation referred to, and the seraphs veiling their faces before his awful majesty. But he whom the evangelist speaks of as Christ, in his humbled and incarnate state, the prophet identifies in his pre-existent glory as JEHOVAH, and the seraphs adore him as *Jehovah of Hosts*. The passage is too important and sublime to be omitted. "In the year that king Uzziah died I saw also *The Lord* sitting upon a throne, high and lifted up and his train filled the temple. Above it stood the seraphs: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory." Now, let the reader remember the declaration we previously adduced from the word of God, which proclaims that "He whose name *alone* is Jehovah is the most High over all the earth," and then compare this assertion with the fact before us, that the name Jehovah, with its various combinations, as Jehovah God, Jehovah our righteousness, and Jehovah of Hosts, is applied to Christ, and he will have before him a complete demonstration of the proper Deity of Christ.

The New Testament being written in Greek, the name Jehovah, which is Hebrew, does not occur in it; the word is not used by the apostles either in reference to Father, Son, or Spirit. Indeed, that name had ceased to be pronounced, except by the high priest in the temple. In the Septuagint version the word (*Κυριος*, Kyrios) *Lord*, is used instead of Jehovah, and so it is by the New Testament writers. When they quote from the Old Testament such passages as contain the name Jehovah, they use the word (*Κυριος*) *Lord*, in its stead, whether that name be applied to the Father, Son, or Spirit; and, indeed, in their own compositions this word is constantly applied to the Deity, which ever person may be intended. This word, in its radical meaning, signifies existence,\* like the word Jehovah, and though custom has not restricted it to God alone, yet when applied to him it must be understood to represent the meaning intended by the name Jehovah. This will not be disputed in reference to the Father, but, as we have abundantly shown, that the word Jehovah, with all its sacred combinations, is applied to Christ, it will necessarily follow that the word (*Κυριος*) *Lord*,

\* *Κυριος* & *κύριον*, quod notat *esse, existere, inesse*. That is, it is derived from the verb *κυριον*, which signifies *to be, to exist, to cause*.—SCHLEUSNER.

is also applicable to him in its highest sense—as the substitute for Jehovah, in the same sense in which it is applied to the Father. The numerous passages quoted from the Old Testament, and applied by the apostles to Christ, so fully establish this, as to show that the names Jehovah and Lord are convertible terms as applied to Christ, and the word Lord is applied to the Redeemer about a thousand times in the New Testament.

Sometimes, both in the Old and New Testament, a *periphrasis* is used to express the same idea as Jehovah—that is, several words are employed as explanatory of its meaning. A few examples will make this quite clear. “Hearken unto me, O Jacob, and Israel, my called; I am he; I am the First, I also am the Last.” Again, “I Jehovah the First, and with the Last; I am he.” Once more, “Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the First, and I am the Last; and besides me there is no God.” Isaiah 48 c. 12 v.; 41 c. 4 v.; 43 c. 6 v. From these passages it is clear that the terms *The First*, and *The Last*, are not only titles of Deity, but are explanatory of the name Jehovah, are expressive of him who is eternal in his existence and unchangeable in his nature. These divine titles are ascribed to our Lord and Saviour; “I am Alpha and Omega, the Beginning and the End, the First and the Last.—I, Jesus, have sent mine angel to testify unto you these things in the churches.” “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last: I am he that liveth and was dead.” “I am Alpha and Omega, the Beginning and the End, saith the Lord, which is, and which was, and which is to come, the Almighty.”—Rev. 21 c. 13-16 v.; 2 c. 17-18 v.; 1 c. 5-6 v. The two former passages most clearly refer to Jesus, and that the third does, is highly probable, both from the context and the identity of the phraseology. Since then the title the First and the Last is the periphrasis of Jehovah in the Old Testament, and this is applied to Jesus in the New, it furnishes an additional declaration of his proper Deity. In the texts we have just adduced, several other terms are introduced expressive of the same meaning. He is called the Alpha and Omega; Alpha is the first, and Omega the last letter in the Greek alphabet, and the import is, that he is the origin and object of all things. He is called the One who is, who was, and who is to come, and this is but another periphrasis for Jehovah—another mode of expressing his eternal and unchangeable nature. It appears that he is also here called the ALMIGHTY, which word explains itself as an appellative suited only to him who in the highest sense is God. The word (*παντοκράτωρ*) Almighty, is frequently used, and it always means, as Schleusner says, “The omnipotent being, who has all things in his own power, and on whose will and pleasure all created beings are dependent;” and (*est nomen soli Deo proprium*) “is a name

proper only unto God." The following passage illustrates and confirms this view: "Great and marvellous are thy works, *Lord God Almighty*; just and true are thy ways, thou king of saints. Who would not fear thee, O Lord, and glorify thy name? for thou only art holy."—Rev. xv. 3, 4.

We may now close our first argument for the Deity of our Saviour, and the sum of the evidence adduced is this: all the august and sacred titles of the Father are ascribed to the Son; if, then, those titles declare the proper Deity of the Father, they as plainly declare the proper Deity of the Son.

*In the second place we proceed to show that the attributes of Deity are ascribed to the Lord Jesus.*

1. *Eternity* is ascribed to the Saviour of men. This attribute can be affirmed of no being but God, for every creature, however exalted, must have had a beginning. Millions of ages may have elapsed, and material systems of the universe may have run through a myriad cycles of alternate renovation and decay since the first intelligent being commenced his history, yet as no multiplication of ages can make eternity, there must have been a period when that being had *no existence*, and a period when his existence began: but of Jehovah it is affirmed, "from everlasting to everlasting thou art God." This essential attribute of Deity is applied to Christ. His eternity is both expressed and implied in a variety of ways. The name Jehovah, we have seen, is ascribed to him in all its sacred combinations, and this implies his eternity; for were he not eternal, this name would not only be irrelevant, but totally incompatible and deceptive; and just in proportion as we are compelled to believe that God could not deceive his creatures—just in proportion as we are compelled to believe that God has employed terms adapted, yea the best adapted, to convey suitable ideas of himself, are we compelled to believe in the eternal existence of Jehovah Jesus. This attribute is maintained by our Lord in that remarkable expression, "before Abraham was I AM." John viii. 58. For this is not only an assertion of existence prior to the patriarch, but of his eternity. The phrase "*I am*," like others we have previously noticed, is expressive of *Jehovah*, "*I who am*," or "*I who exist*," and corresponds with the name which God applied to himself when he appeared to Moses in the burning bush; and, indeed, it seems assumed by Christ in allusion to that memorable occasion. Moses asked under what name he should speak of God unto the people of Israel, and "God said unto him, I AM THAT I AM: and he said, thus shalt thou say, I AM hath sent me unto you." Then, in the next verse, God declares himself the Jehovah God of Abraham, the God of Isaac, and the God of Jacob. Ex. iii. 14, 15. Now, looking at the allusion to Abraham *in both instances*, and to the fact that Christ asserts his pre-existence in such peculiar language—in language which expresses in Greek the same which was expressed to Moses in Hebrew, we are irresistibly led to the conclusion that Christ here intended to assert his eternity, just in

the same manner as the name I AM asserted to Moses the eternity of the Glorious Being who appeared to him. "Before Abraham was I AM,"—that is, as Calmet says, "I am from all eternity, I have existed before all ages." This great truth is implied when our Lord, in his solemn prayer, refers to his pre-existent glory with the Father." And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was . . . for thou lovedst me before the foundation of the world."—John xvii. 5-24. His co-existence with the Father in eternity is also asserted in the following passage:—"In the beginning was the WORD, and the WORD was with God, and the Word was God: the same was in the beginning with God." The word *beginning* unquestionably refers to the eternity which existed prior to created existence, and if this passage asserts the eternity of the Father, it equally asserts the eternity of the Son, for he was *co-existent*, he was in the beginning with God. The apostle, referring to the creation of the whole universe, visible and invisible, asserts respecting Christ, "and he is before all things, and by him all things consist." Col. i. 17. But he, who existed before any creature, is unquestionably uncreated, and, therefore, eternal. We have before seen the phrase "THE FIRST and THE LAST," used in the Old Testament as a periphrasis for Jehovah, expressing his eternity, and the same title we have seen repeatedly applied to Christ, and, consequently, expressive of *his* eternity. In Isaiah ix. 6, our Lord is styled the everlasting Father; or more properly (as אב־עוֹלָם implies) the *Father of Eternity*; for the word (עוֹלָם *olam*) signifies undefined duration—ages past and future. This agrees with the antithesis and contrast which the two natures of Christ present in the passage: thus the prophecy speaks of him, in his human nature, as a *child*, which is contrasted with the *mighty God*, in his divine nature; then, as an infant, he is *born*, and, like ourselves, his existence begins; but, in contrast to this, he is, in his divine nature, the *Father of Eternity*, and, therefore, his existence has neither beginning nor end. These contrasts are frequent in the sacred writers, and give vivacity and force to their meaning. In Micah v. 2, we have a prophecy of the same important personage, the Messiah, and of the same wonderful event, his incarnation; and here we have the same striking contrast, in reference to his two natures, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting"—literally from the days of *eternity* (מִימֵי עוֹלָם). Here are two points of contrast; the smallness and insignificance of the city Bethlehem are contrasted with the magnificence of the person predicted, who should be a king and ruler; and his incarnation in *time*, as an event to be noted and chronicled in the annals of men is contrasted with

the dateless and eternal ages of his past existence. "Out of ~~these~~ shall he come forth unto me, whose goings forth have been of old, from the days of eternity." To these passages add the fact, that our Lord is emphatically denominated, as one of his expressive titles, "THE ETERNAL LIFE;" "This is the true God and Eternal Life." If language have any definite meaning, we have the eternity of Christ clearly asserted in the scriptures adduced.\*

2. *Immutability* is ascribed to Jesus Christ. This is an attribute which, in an absolute sense, can be applied to Deity alone. It cannot be applied to inanimate creation, for it has changed, is ever changing, and is destined to still more important revo-

\* Against the eternity of Christ, and in proof that he is a created being, there are two passages frequently adduced, and they are the following:—Rev. iii. 14. "These things, saith the Amen, the faithful and true witness, the *beginning* of the creation of God." And Col. 1, 15. "Who is the image of the invisible God, the first-born of every creature." It is easy to render it manifest that these passages neither intend that Christ is a creature, nor that his existence had any beginning. Let us then carefully and candidly examine them. Christ is declared to be the *Beginning* of the creation of God. Now, the word which is rendered *beginning* is (ἀρχή), but if it be contended that this word must mean that Christ had a beginning, and, therefore, is not eternal, it will prove too much, for it is applied to the Father, as well as the Son. In Rev. xxi. 21, the Father says, "I am alpha and omega, the beginning (ἀρχή) and the end." Thus the Unitarian argument would rob the Father of his eternity, as well as the Son, and so it falls to the ground. The meaning of the word (ἀρχή) beginning is the same here as (ἀρχων) chief, ruler, governor, supreme. This is its meaning when applied to the Father, and so it is when applied to the Son: and thus, instead of disproving his eternity, it establishes his Supremacy and Divinity. In Col. 1, 15, "Christ is designated the *first-born* of every creature;" but neither does this passage favour the Unitarian theory of Christ being a creature, for, in the same text, he is declared to have existed before all things, and to have created all things; therefore, if the Creator is God, and if God be eternal, the passage is one of the most destructive weapons against unitarianism, and dashes the system into a thousand pieces. The word (πρωτόγονος) first-born, like (ἀρχή) beginning, signifies the Chief, the Supreme, the Lord, the Governor. It is a hebraism, the translation of the Hebrew word (בכור), and must therefore express the same sense. As he who was first born in a Hebrew family had the pre-eminence and lordship over his brethren, so the word was used to denote pre-eminence or dominion in general. It is applied to kings. Psalm 89, 27. It is applied to death. Job xviii. 30. It is applied to God himself by the Jews, for Dr. Clarke says the Jews term Jehovah (בכור של עולם) "the first-born of all the world, or of all creation," to signify his having created or produced all things. Thus the word is applied to Christ by St. Paul, and his meaning is "He is the originator of the universe;" hence he immediately adds, "for by him were all things created," &c. This subject might be greatly extended and illustrated by a variety of quotation, but our limits forbid. From what is said, it will appear clear that these passages, instead of undermining, establish the eternity and Deity of our Lord.

lutions. It cannot be applied to man, for he is ever fluctuating in his nature, his purposes, and condition—nor to angels as an order of beings, for multitudes have awfully changed their character and their state, “have left their first estate, and are reserved in chains under darkness unto the great day.” But in Mal. iii. 6, God affirms, “I am Jehovah, I change not,” clearly implying that this can be affirmed of none but himself; yet this is expressly affirmed of our Saviour. The apostle, speaking of the works of his Almighty hands, contrasts his immutability with the revolutions to which they were destined. “They shall perish; but Thou remainest; and they all shall wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.” Heb. i. 11, 12. But this passage we have before seen is a quotation from Psalm 102, and is there ascribed to Jehovah, thus proving at once that the name is expressive of his nature, and that he is Jehovah Jesus, “the same to-day, yesterday, and for ever.” Heb. xiii. 8.

3. *Omnipotence* is ascribed to our Lord and Saviour. We have largely dwelt on this divine attribute when noticing the names and titles given to Christ. We have shown that he is called “*The Almighty*,” that is, the Omnipotent Being whose ability to act is commensurate with his will. The apostle ascribes to him the same attribute of unlimited power when he affirms that he “shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working, *whereby he is able to subdue all things* unto himself.” Eph. iii. 21. These passages demonstrate the omnipotence of Christ, but we reserve more copious observations on this subject until we come to consider those displays of power which are exhibited in his works.

4. *Omniscience* is an attribute of Jesus Christ. This attribute is declaratory of Deity, and the scriptures speak of it as belonging to God alone. Solomon says, “Thou, even *Thou only*, knowest the hearts of all the children of men.” 1 Kings viii. 39. And God himself declares, “I, Jehovah, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” The same omniscience is ascribed to the Redeemer by the apostles. Peter appealed to his knowledge of the secrets of the human heart, and of all other things, saying, “Lord, thou knowest all things, thou knowest that I love thee.” St. Matthew affirms that “Jesus knew from the beginning who they were that believed, and who it was that should betray” xii. 25. That is, he read the hearts of all men. St. declares that “Jesus did not commit himself unto them, he knew all men, and needed not that any should testify: for he knew what was in man.” ii. 24, 25. Against the omniscience of the Saviour, the following passage is often adduced by the Unitarian: “But of that day and hour knoweth

no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 32. These words, however, are capable of a satisfactory solution. I observe, then, that they cannot be understood in a sense which contradicts the plain scriptures we have already adduced in proof of Christ's omniscience, for those are parts of the Holy Scriptures, as well as this passage, and therefore a principle of interpretation must be adopted in harmony with both. Now, the idiom of the language in which Christ spoke gives us the principle required. Whether the Saviour spoke in Greek or Chaldeo-Syriac is of no importance, as the language of the New Testament is full of Hebrew idioms; that is, of the modes and usages peculiar to that language and its several dialects. Now, it is one peculiarity of that language to give verbs the sense of *causing* the action or state intended, to be done or to be realized by another. For example, the verb *to know*, by a slight inflexion (called *hiphil*) signifies *to cause another to know*, or *to make known to another* that which you know yourself. This is a regular principle of the Hebrew language, of which hundreds of examples might be given. Thus, on the principle before us, the word (*ידע*) in the text, which is rendered "*to know*," signifies *to make known*. St. Paul uses the same word in the same sense when he says, "For I determined not to know (that is, not to make known) any thing among you save Jesus Christ and him crucified." 1 Cor. ii. 2. The context shows that this is his meaning. Paul is not speaking of his *learning* something from them, but of his mode of *teaching* gospel truth to them, for in the former verse he says, "I came not with excellency of speech or of wisdom, *declaring* unto you the testimony of God;" but in his declaring this testimony he determined *to make known* no human science or philosophy—nothing but Christ crucified—the doctrine of salvation by the cross of Christ. The sense in this passage, then, clearly is, *to make known*, and the same principle requires the same sense to the same word spoken by Christ. We understand our Lord, then, to say, that as for the day and hour of the destruction of Jerusalem, or the day of judgment, it was not assigned to the ministry of either man or angel to make it known, nor even to his own ministry, but the Father himself would reveal it by its sudden and unlooked-for appearance. Thus, it was the *revelation* of the time to *man*, and not the personal knowledge of it by Christ, which is negatived in the passage. That the Redeemer himself knew the time, is sustained by the whole drift of his discourse; for, in the same breath, he foretels the destruction of Jerusalem with the utmost circumstantial exactness, and in reference to the period itself declares that "the present generation should not pass away until the event should be accomplished;" but, beyond this, it was not compatible with God's design to give men any previous information. As further evidence of our Lord's omniscience, he himself asserts his knowledge of the secrets of the human heart. "And all the churches sha<sup>n</sup>"



know that I am he which searcheth the reins and the heart." Rev. ii. 23. This is the same attribute which is asserted by Jehovah in Jeremiah xvii, and is expressed in the same phraseology. It is the same attribute which Solomon declares belongs to Jehovah alone. Moreover, our Lord declares that his knowledge of the Father, is co-extensive with the Father's knowledge of himself. "As the Father knoweth me, even so know I the Father." John x. 15. From the passages adduced, the omniscience of the Saviour is asserted in every variety of form, and in language as plain as that in which the unlimited knowledge of the Father is proclaimed.

5. *Omnipresence* is applied to the Lord Jesus. This attribute is declared a characteristic of Deity; hence, Solomon says, "But will God indeed dwell on the earth! Behold, the heaven and heaven of heavens cannot contain thee;" and in Jeremiah xxv. 24, God enquires, "Can any hide himself in secret places that I cannot see him, saith Jehovah. Do not I fill heaven and earth? saith Jehovah." This exalted attribute is as expressly ascribed to the Saviour, for he it is "that filleth all in all." Eph. i. 23. The Father's omnipresence is proved by his dwelling in the hearts of his people, as it is written, "I will dwell in you, and walk in you, and ye shall be my people, and I will be your God, saith the Lord Almighty;" and the omnipresence of the Son is proved by a similar promise, "If any man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." John xiv. 23. The omnipresence of Jehovah is proved also by the gracious promise he made unto Moses, "In all places where my name is recorded I will come unto thee, and I will bless thee;" and the omnipresence of Christ is proved by a corresponding promise to his disciples in every age and place. For he has said, "where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. To all his faithful ambassadors he has given the assurance of his presence, in every place, down to the end of time. "Go, therefore, and teach all nations; and lo I am with you always, even unto the end of the world." xxviii. 19-21. No language can more clearly and fully declare the omnipresence of our Lord.

We have thus shown that the attributes of eternity, immutability, omnipotence, omniscience, and omnipresence are ascribed to Christ in the same variety of forms as they are ascribed to the Father; if, then, these attributes prove the Deity of the Father, they necessarily establish the Deity of our Lord and Saviour Jesus Christ.

*In the third place, we shall advance further proofs of the Deity of our Saviour by showing that the works and prerogatives of God are ascribed to him.* In conducting this argument we shall confine our attention to those works which are *peculiar* to God, which were never wrought by any creature, either by his own natural power or through any temporary miraculous agency.

1. *The creation of the universe, and of all creatures dwelling therein is ascribed to Jesus Christ.* Throughout the sacred volume creation is declared to be the work of the supreme God alone, and often is challenged by Jehovah as that which distinguishes his proper Deity, not only from the idols of the heathen, but from all other beings however exalted. Thus, in the first verse of the scriptures, it is announced as a truth ever to be kept in mind, "In the beginning God created the heavens and the earth." Nehemiah declares, "Thou, even thou, art Jehovah alone: thou hast made heaven, the heaven of heavens with all their host, the earth, the seas, and all things that are therein." It is on this ground that the most high asserts his claim to the supreme homage and obedience of mankind: in Isaiah 40—this prerogative is maintained with overpowering eloquence and majesty. Yet this glorious work inspiration ascribes to the Son as well as the Father. The language of John, in ascribing creation to him, so closely resembles the language of Moses, that it is in the highest degree probable the apostle had his eye on this part of the divine record, when he commenced his gospel with the declaration, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." To evade this plain statement the Unitarian refers it to a spiritual creation, a new state of things introduced by Christ's ministry; a notion which the context shows to be ridiculous, for in the tenth verse it is shown that the material world and its inhabitants were intended, hence it is said, "He was in the world, and the world was made by him, and the world knew him not." The same work is ascribed to him in the epistle to the Hebrews—"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." i. 10. In the Epistle to the Colossians this glorious work of Christ is described with greater amplitude—"For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." i. 16. In this passage it is shown that not only is he the originator of all things, but their *proprietor*; they were created "by him and for him." If, then, creation proves the Deity of its author—if it prove the Godhead of the Father, it clearly establishes the Godhead of the Son, for it is ascribed to him in every variety of form.\*

\* In order to neutralize the force of this argument for the Saviour's Deity, it has been alleged that our translation in John i. 3, "all things were made *by* him," is too strong for the original, and that the Greek preposition *διὰ* more properly denotes the instrument *through* whom a thing is done, than the *agent by* whom it is done; that, therefore, though Christ may be the *instrumental* cause, he cannot be the *efficient* cause; and in support of this view we are referred to the passage. "By whom also he

2. *The work of preserving the universe is ascribed to the Saviour of men.* The same power which created is essential to preserve; for were God to withhold his almighty energy, the order and harmony of the universe would be destroyed, and this work is ascribed to the Lord Jesus. In Heb. i. 2, he is said to uphold all things by the word of his power; nor is this spoken of him as pertaining merely to his office as Mediator, but as his original prerogative, for the passage refers to his state of existence prior to his incarnation. Indeed the work of upholding is here united with the work of creating. It is the same passage which declares that he *upholds* all things that affirms he created the worlds; and, therefore, as creating the universe was a work performed ages before his incarnation, so was preserving or upholding. In Colossians the same passage which declares so emphatically that "by him all things were created," declares also, "and by him all things *consist*," and this declaration completes the statement on that subject, i. 17. But if by him *all things*, (*οὐράνια*) consist—are preserved, sustained, and caused to be held together in their order and harmony, it implies that his presence is co-extensive with his works, and his agency everywhere actively and unceasingly operating. Vast as the universe must be, as modern astronomy has demonstrated; though countless be the myriads of systems and congregated worlds which omnipotence has scattered throughout immensity, and still more numerous the various orders of beings which inhabit them; yet all are dependent upon his care, are beheld by his eye, and sustained by his power. His presence fills the great temple of the universe, superintending, directing, and controlling the largest worlds and the minutest atoms, and his hand diffuses benefits and blessings amongst all his creatures. If he "who built all things is God," so is he who upholds and preserves them.

made the worlds." Heb. i. 2. But this criticism will not stand the test of examination; for in the first place *διὰ*, with a genitive, is evidently used for the efficient cause in numerous passages. Thus it is applied to the Father, whose efficient agency will not be disputed; hence we read "God is faithful, by whom (*δι' οὗ*) ye were called unto the fellowship of his Son." 1 Cor. i. 9. See also Rom. xi. 36; Heb. ii. 10, where *διὰ* expresses the direct agency of the Father. If, then, the word denotes efficiency when applied to the Father, we must admit it denotes the same when applied to the Son, unless we are resolved to violate the common principles of language to sustain a falling system. But it should be remarked that *διὰ* is not the only preposition employed in reference to the operations of the Saviour's power. The preposition *ἐν* is used, and this too is expressive of immediate and efficient agency, as in Col. i. 16, 17. As to the passage "By whom also he made the worlds," while this implies the agency of the Father it does not exclude the agency of the Son, but denotes their united agency, for the work of creation is ascribed efficiently to the three persons in the glorious Trinity; and perhaps the passage implies that the agency of the Son was in some ineffable manner especially played in this work.

3. *The pardoning of sin* is a prerogative ascribed to Christ in common with the Father. "Thus saith Jehovah the holy one, the Creator of Israel, I, even I, am he that blotteth out thy transgressions," and this prerogative of Deity alone is both asserted and exercised by our Saviour. True, in his incarnate state he is said to be "*exalted* a Prince and a Saviour to give repentance to Israel, and forgiveness of sins." Acts v. 31; but he had this prerogative before his incarnation, hence it is commanded, "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm ii. 12. Christ also exercised this prerogative visibly in his incarnate state and during his abode on earth. Who forgave the penitent female who washed his feet with her tears, and wiped them with the hairs of her head? It was Jesus. Who forgave the sins of the poor man sick of the palsy? It was Jesus, who, when accused of blasphemy by the Jews, performs a miracle to present a visible confirmation of the authority he assumed and exercised, and thus showed the murmuring scribes "that the Son had power on earth to forgive sins." He still exercises this prerogative in his exaltation, for the apostle ascribes our pardon to *Christ* as well as to the Father. "Forgiving one another, if any man have a quarrel against any: *even as Christ forgave you* so also do ye." Col. iii. 13. As this authority belongs to none but God, its assumption by the Saviour proves his proper Deity.

4. *The resurrection of the dead at the last day* is ascribed to the Son of God. That this power is declaratory of Deity is manifest from the apostle's words, "that we should not trust in ourselves, but in God which raiseth the dead." ii. Cor., i. 9.; and that this prerogative is exercised by our Lord, in unison with the Father, is manifest from his own assertion, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." John v. 21. When he sojourned on earth, he raised the dead at his pleasure, issuing the mandate "I say unto thee arise," and the dead arose at his call. On the day of judgment he will proclaim the summons, and "behold all that are in their graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. The reconstruction of the body after its dissolution into its constituent elements, and its multifarious combinations with other substances, is a work at least equal to creation itself, and necessarily implies the exertion of an omnipotent agent; and the scriptures expressly refer it to such an agency—"according to the working whereby he is able even to subdue all things unto himself." He, therefore, who declares himself "The Resurrection and the Life," declares himself to be truly and properly God.

5. *The judging of the world and the distribution of rewards and*

*punishments, is assigned to Jesus Christ.* This great and solemn work, this awfully solemn and dignified office, implying as it does, not only a perfect knowledge of the divine law, but of the character of every human being, with every event in the history of our world, and all the secret springs of human conduct, and all the involved and complicated modes of human sentiment and action, which have transpired in the myriads of our race for many thousands of years, requires such attributes and perfections as exist only in the mind of Deity. Infinite knowledge and almighty power, as well as absolute and unchangeable rectitude are essential to this office, and hence it is ascribed to Jehovah. The Psalmist says, "But Jehovah shall endure for ever, he hath prepared his throne for judgment; and he shall judge the world in righteousness." ix. 7, 8. This Jehovah is the *incarnate God*, for it is declared "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether they be good or bad." 1 Corinthians, v. 10. Our Lord himself says, "The Father judgeth no man, but hath committed all judgment unto the son;" and yet John, in giving a prophetic description of the awful day of judgment says, "I saw the dead, small and great, stand before God;—and the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 12. Thus Christ is declared to be the judge of all, but this judge is called Jehovah God, and therefore Christ is truly God. If it be said that the office of judge is assigned to the Saviour specially, because he is our mediatorial governor, we grant it, but then the fact of this office being assigned to him, implies a pre-existent capacity to sustain it, and that capacity itself is as decided a proof of his Deity as any work he has performed. While infinite powers qualify him for the work, the fact of his having become incarnate, and taken upon him our nature, presents a special reason why *he* should be our judge, and declares both the equity and mercy of the divine proceedings. To weaken the force of our argument it has been replied, that the office of judging is assigned to the saints, for it is said that "The saints shall judge the world," but this is irrelevant, unless the objector means that the saints shall take the place of the Supreme Judge, and then it becomes *absurd*. It is the Supreme Judge of quick and dead who is spoken of, and this person is the Incarnate God. It has further been alleged that the judge is described as a *man*, as where the apostle states, "He will judge the world in righteousness by that man whom he hath ordained." Acts xvii. 31. This is true, but the humanity of Christ does not exclude his Divinity, any more than his Divinity excludes his humanity, since he is both God and man united. *is the Incarnate God*, Jehovah Jesus, who shall judge the world, and appoint to the universe of souls their eternal destiny. To the righteous he will say, "Come ye blessed of my

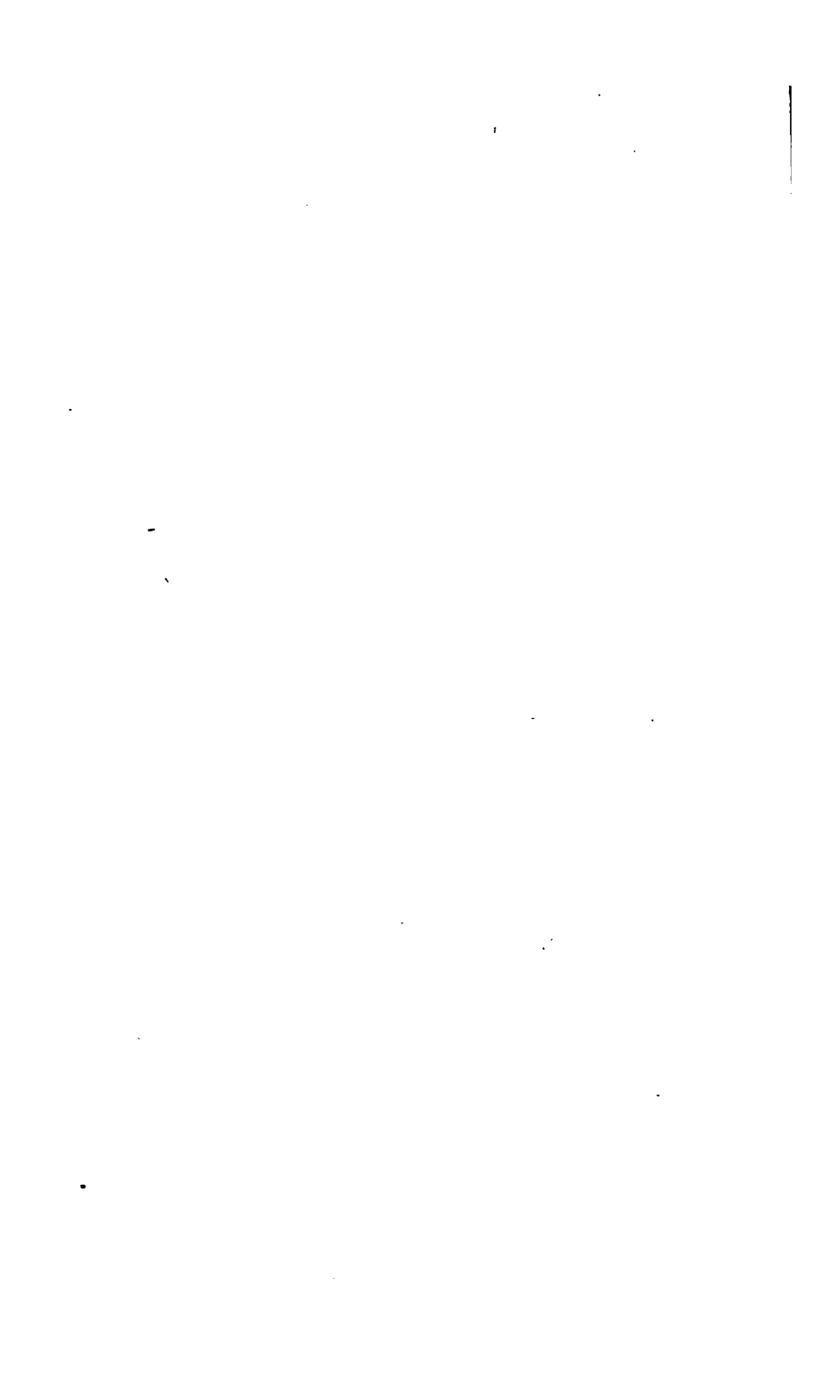
Father, enter into the kingdom prepared for you from the foundation of the world ;” but to the wicked he will say, “Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels.”

6 *Divine worship is ascribed to our Lord and Saviour.* The scriptures are very express and emphatic in denouncing idolatry, and the design of the gospel is to crush every system of idolatry, and establish the pure spiritual worship of Jehovah through the world. “It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.” Matt. iv. 10. The principle on which Jehovah demands our homage is, that he is our Creator; and the principle on which he forbids our worship to others is, that they are not our creators. “O, come let us worship and bow down: let us kneel before Jehovah our *Maker*, for he is our God, and we are the people of his pasture.” Psalm 95. From these, and a multitude of passages, it is manifest that no Being but God our Maker is to be worshipped, and that worship to any other is idolatry. It matters not how exalted in intelligence and moral worth a being may be, he is not to be worshipped, because he is not our Maker. Accordingly, creature worship is made a subject of the most terrible denunciations of divine wrath, and we always find holy men not only avoiding its practice as the greatest evil, but resolutely resisting it when, on account of their piety, or their miraculous powers, worship was offered to them. When Cornelius fell down before Peter to worship him, “Peter took him up, and said, stand up; I, myself, also, am a man.” Acts x. 25, 26. When Paul and Barnabas were at Lystra, the priest of the city brought oxen and garlands to worship them; but the Apostles, trembling at the idea of such impiety, rent their clothes and ran into the midst of the people, crying out, “Sirs, why do ye such things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the Living God which made heaven and earth, and the sea, and all things that are therein.” This fact further illustrates our principle that the *Creator* alone is to be worshipped. Even the angels, though so highly exalted, repel all attempts to worship them, as an encroachment upon the prerogative of God. When St. John, overpowered by the bright form of the angelic being who stood before him, was about to do him homage, that celestial messenger quickly interrupted him, saying, “See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, worship God.” Rev. xxii. 8, 9. Yet the sacred book which so strictly prohibits creature worship as idolatry, and furnishes these examples of sacredly guarding the divine prerogative from intrusion and usurpation, by men or by angels, expressly commands the worship of the Saviour. Our Lord, himself, has declared, “That all men should honour the Son, even as they honour the Father.” Now the honour which, in a peculiar sense, belongs to God, is, as we have seen,

divine worship; yet here we are required to honour the Son, even as we honour the Father. The sense in which Christ is to be honoured as the Father may be gathered, not merely from this passage, but from the practice of the disciples and apostles. Passing by the numerous instances in which Christ was worshipped while on earth, we shall notice some examples of his worship since his exaltation. When the disciples had witnessed his ascension, it is recorded that they worshipped him and returned to Jerusalem with great joy. Luke xxiv. 52. The early Christians worshipped him in every variety of form, and one of their distinguishing appellations was, "They who call upon the name of Christ." Acts ix. 14. Thus St. Paul commences his Epistle to the Corinthians, "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with *all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*" Thus, not only at Corinth, but *in every place*, this was their distinction.

It is worthy of notice, too, that the primitive saints called upon Christ's name in every form of address peculiar to worship. They sung hymns of adoration to him as to God. When examined before the tribunal of Pliny, and put to the torture for their profession, they affirmed that their custom was on a stated day to meet together early, before it was light, and sing a hymn to Christ, as to God.\* They also prayed to Christ for all kinds of blessings. They prayed to him for salvation. When Ananias was sent by divine appointment to instruct the penitent Saul of Tarsus in the way of salvation, he directed him "to be baptized, and wash away his sins, calling upon the name of the Lord." Acts xxii. 18. They prayed to him for deliverance in tribulation. When Paul was tried with the affliction, figuratively called "a thorn in the flesh," he besought the Lord thrice for deliverance, and received from him the gracious answer, "My grace is sufficient for thee, for my strength is perfect in weakness." "Most gladly then," says the Apostle, "will I glory in mine infirmities, that *the power of Christ* may rest upon me." The Saints prayed to him for his grace or favour. Many times the Apostle Paul uses the following prayer—"The grace of our Lord Jesus Christ be with you." Rom. xvi. 20, 24; 1 Cor. xvi. 23; Phil. iv. 23; 1 Thes. v. 28; 2 Thes. iii. 18; 2 Tim. iv. 22; Gal. vi. 18; Eph. i. 2. The saints prayed to Christ, the Lord, for both temporal and spiritual blessings, "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord will make you all abound in love one toward another, and toward all men, even as we do towards you: to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all saints." 1 Thes. iii. 11—13. In this

\* "Affirmabant autem.....quod essent soliti stato die ante lucem venire: carmenque Christo, quasi Deo dicere."—*Plin. Epis.* 97.







# THE HOLY TRINITY.

## PART III.

The Personality and Godhead of the Holy Spirit are clearly taught in the sacred scriptures, and it now devolves upon us to establish this important proposition.

The rationalizing theory which resists the bright and overpowering evidence of the holy scriptures in reference to the Deity of Christ, rejects that also respecting the Holy Spirit, denying both his Deity and his Personality. Unitarians usually attempt to get rid of the personality of the Holy Spirit by resolving him into an *attribute*, or into a *periphrasis* for the Father himself. Thus, if assertion could pass for argument, a stroke of the pen would efface an important doctrine from the sacred records; but we have not so learned Christ. That the Holy Spirit is not a periphrasis for the Father, has already been rendered evident in the first part of this subject, to which we refer the reader—pages 68-72. That the Holy Spirit is not an attribute of God, whether his wisdom or power, will soon be rendered apparent also.

The notion, indeed, is chargeable with absurdity so manifestly gross, as not to bear a moment's examination. For example: let the Holy Spirit be considered the power of God in the following passages. In Acts x. 38, it is said that "God anointed Jesus with the Holy Ghost and with power." That is, on the Unitarian principle of interpretation, *God anointed Jesus with Holy power and with power*. Romans xv. 13, "Now the God of peace fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." That is, *through the power of the Holy power*. Verse 19, "Through mighty signs and wonders, by the power of the Spirit of God." That is, *through mighty signs and wonders by the power of the power of God*. In 1 Cor. ii. 4, Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." That is, *in demonstration of the power and of power*. These instances may suffice to show the egregious folly, not to say impiety, of the sentiment which forces a construction so unnatural and preposterous upon the teachings of inspiration.

All the attributes of a person, and the modes of acting peculiar to a conscious, intelligent agent, are ascribed to the Blessed Spirit. It is true, indeed, that in a figurative and poetical style of speaking, a mere attribute may be invested with personality; but poetry is the language of passion, emotion, and imagination, and the licences peculiar to it cannot be applied to simple narrative, to didactic statement, and calm discourse. For example: the Holy Ghost is said to have been blasphemed by the Pharisees, who ascribed our Lord's miracles to satanic agency; and

Annas and Sapphira are said to have "lied unto the Holy Ghost." In these cases we have narrative and statement too simple, and, under circumstances, too solemn to admit for a moment the supposition of tropes and poetic figures being employed. But if there can be sin against the Holy Ghost, as it is here plainly asserted, it necessarily follows that the Holy Ghost is a *person*; for, a lie is a wilful deception, and can be told only to an intelligent agent, because such an agent only can perceive the meaning of the declaration with which the liar intends to deceive; or, in other words, because such only can receive the lie at his mouth. A child perfectly knows that he cannot lie to a tree or a stone, because they are unconscious of what he says. But an *attribute* is as unconscious as a tree or a stone, or any inanimate object in creation; and although God perceives all things, yet his *power* perceives nothing. A lie, therefore, cannot, in the physical sense of possibility, be told to the power of God. (See *Dwight's Serm.* lxx). And these remarks, in reference to lying, apply with equal force to blasphemy or any other sin which men commit.

On the rite of baptism, as connected with the divinity of the Holy Ghost, we shall speak more largely hereafter. At present we merely remark that, seeing this holy ordinance is commanded to be performed in the name of the Father, Son, and Holy Ghost, the association of the Spirit with the Father and the Son, is as clear a proof of his personality as can be desired—certainly as clear a proof of the *Spirit's* personality as it is of the personality of the Father and the Son. But the Unitarian theory involves the glaring absurdity of a Christian ordinance being performed in the name of *God*, of a *creature*, and an *attribute*. The same evidence appears in the apostolic benediction—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." If the Saviour who bestows "*grace*" is a *person*, and the Father who imparts his "*love*" to our hearts is a *person*, it is equally certain that the Holy Spirit who grants his "*communion*" and "*fellowship*" to the saints, is a *person* also; but the Unitarian notion implies that we are to hold communion with an *attribute*, a thing both absurd and impossible.

The actions and modes of operating ascribed to the Holy Spirit are set forth with great frequency and variety in the sacred writings, and they are such as clearly characterize an intelligent agent. He is represented as speaking. "He shall not speak of himself; but whatsoever he shall hear that shall he speak." John xvi. 13. "Then the Spirit said to Peter, Behold three men seek thee," &c. "The Spirit said to Philip," Acts x. 19, viii. 30, "Let him that hath an ear hear what the Spirit saith unto the churches." "The Spirit and the Bride say come." Rev. ii. 7, xxii. 17. The Spirit is said to be *pleased*—"It seemed good to the Holy Ghost and to us." Acts xv. 28; to be *vexed*—"They rebelled and vexed his Holy Spirit." Isa. lxiii. 10; to be

*grieved*—"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. He is set forth as "knowing," "willing," "moving," "striving," "helping," "interceding," "leading," "guiding," "comforting," &c. If language can express personality—if actions and states of being can indicate a conscious, intelligent agent, we have it undoubtedly presented here in almost every variety of form. And the attempt to resolve such varied representations into mere figures of speech, is equally unworthy the scholar and the Christian. It can only be regarded as a licentious and reckless endeavour to sustain a system at the expense of all candour and all just regard to the credit and authority of the sacred volume.

A few cases there are in scripture in which the word *spirit* may be regarded as employed figuratively. In such instances it accords with the usage of our own language; for example, when we speak of the *spirit* of the age, or the *spirit* of the times, we mean the distinguishing temper or genius of the age or the times; so, in scripture language, we read of the *spirit* of the world, as when the apostle says, "We have not received the spirit of the world." Such cases, corresponding exactly with our own tongue, are clearly understood. But it is a fact never to be lost sight of, that the word SPIRIT, when qualified by the adjective HOLY, is not in any single instance thus employed in a figurative sense. Nor is the phrase "*Spirit of God*," or "*Spirit of Christ*," ever employed figuratively. We have searched the whole volume of the sacred records, and can confidently assert, what is of high importance in our argument, *that in every instance where the word "HOLY SPIRIT," or "HOLY GHOST," or "SPIRIT OF GOD," or "SPIRIT OF CHRIST" is found, a real personal meaning is intended.*

While the scriptures are thus clear and decisive in their testimony to the personality of the Holy Spirit, they are equally clear and decisive respecting his Godhead. The same line of argument may be adopted on this subject as we have already pursued in reference to the Saviour's Deity, though our prescribed limits will necessarily require more brevity and condensation. The names, the attributes, the works, and prerogatives of Deity, which are ascribed to the Father and the Son, are ascribed also to the Holy Spirit, and these undoubtedly establish his claim to the same divinity and glory.

1. *The names of Deity are applied to the Holy Ghost.* He is called "God," "Lord," "Jehovah," "Jehovah God," "the God of Israel," "Jehovah God of Hosts," &c. When Ananias was detected in his hypocrisy, Peter said, "Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men but unto God." And, in addressing Sapphira, he also said, "How is it that ye have agreed together to tempt the Spirit of the Lord?" Here, while the name of God is emphatically applied to the Holy Spirit, the circumstances show that it was used in no inferior or subordinate sense, but plainly

as expressing supreme divinity. It was God who searcheth the heart, and from whom no secret thing can be hid ; who at the same time convicted the guilty pair in their own bosom, and revealed their guilt to his minister, the apostle Peter. It was God, whose laws were trampled under foot ; whose holy dictates were resisted, and whose divine majesty was insulted by the sin committed, "Thou hast not lied unto men, but unto God."

A multitude of passages might be adduced, in which the names "Holy Ghost" and "God" are employed interchangeably ; and the same actions ascribed to God in one part of scripture are ascribed to the Holy Ghost in another. In Acts i. 16, 20, St. Peter, speaking of the apostacy of Judas as a fulfilment of prophecy, says, "men and brethren, this scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake before concerning Judas," ..... "for it is written in the book of Psalms : let his habitation be desolate, and let no man dwell therein : and his bishopric (his office) let another take." This prediction is taken from Psalms 69 and 109, and the glorious being with whom the Psalmist is there described as having religious intercourse, is designated "God," "Jehovah," "the God of Israel," "Jehovah God," "Jehovah God of Hosts," and while David speaks by the Holy Ghost, receiving divine communications *from* him, qualifying him to foretell future events, he renders *unto* him prayer, thanksgiving, adoration, praise, and every form of religious homage ; and as if his own efforts were insufficient to set forth his glory, he calls upon "the heavens, the earth, the sea," and all nature, to unite in lauding his glorious name. The apostle Peter, referring to the inspiration of the scriptures, declares that "the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost." Thus the sacred writers were penmen of the Holy Ghost ; what he dictated they recorded. They were the instruments but he is the author ; and the apostle Paul, teaching the same truth, expressly calls him *God*, saying, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof," &c. It is not necessary to exclude the presence and agency of either the Father or the Son in these and similar instances, for that is not compatible with the union of the Godhead ; it is sufficient, if it be admitted that, in some sense, the agency of the Holy Spirit is *more peculiarly* exerted in inspiration. This fact, which the scriptures every where teach, *identifies the special presence and operation of the Spirit* in such passages, and the application to him of the names appropriate only to Deity establishes his Godhead beyond dispute.

We may select a few more instances. In 2 Cor. iii. 18, the Holy Spirit is called Lord. In the second verse the apostle, speaking of the vital energy which the Holy Ghost inspires into the hearts of true believers, quickening, purifying, and sanctifying their nature, and rendering their lives illustrious examples of truth and power of christianity, says, "ye are manifestly

declared to be the epistle of Christ ministered by us, written not with ink, but with the *Spirit* of the living God; not in tables of stone, but in the fleshly tables of the heart." In the 18th verse, speaking of the *same Spirit*, he says, "Now, the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Thus the Spirit is not an attribute, or an influence, but, emphatically, "The Lord." In Judges xv. 14, it is said of Sampson, that "the *Spirit* of Jehovah came mightily upon him," and this was the cause of his miraculous strength, but when he had broken his covenant with God, it is said "that Jehovah had departed from him," and he became weak as other men. Thus the *Spirit* in one passage, and *Jehovah* in another, designate the same glorious Being, whose coming gave Sampson supernatural strength; whose departure, when grieved and insulted, left him the weak and helpless victim of his enemies. In Isaiah vi, the prophet beheld a representation of Jehovah of Hosts in his holy temple, and received from his lips a prophecy of the stubborn unbelief and impenitence of the Jewish people; and when this prediction was fulfilled, St. Paul ascribes the prophecy to the Holy Spirit, saying, "Well spake the *Holy Ghost*, by the prophet Esaias, unto our fathers," &c., Acts xxviii. 25, 26, 27. Thus, the apostle identifies the Holy Spirit with Jehovah of Hosts. In Luke i. 67, &c. it is said that Zecharias, the father of John, was filled with the Holy Ghost, and prophesied, saying, "Blessed be *the Lord God of Israel*, for he hath visited and redeemed his people; and hath raised up a horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began." Now, seeing that the apostle Peter declares that the prophets "spake as they were moved by the *Holy Ghost*," and seeing Zecharias, under the same infallible guidance, designates him "*the Lord God of Israel*," who spoke by the mouth of the holy prophets, it follows, that this divine title is applicable to him, and proclaims his Godhead. The connection and harmony manifested in the collocation of the passages before us, are strikingly apparent; for, as inspiration is exclusively the work of God, the passages which invest the Spirit, its author, with the names of God, are in unison with that fact, and thus the one truth confirms and establishes the other, and both combine to command our unqualified assent to the scriptures, and fill us with holy reverence for their Glorious Author.

2. We observe that the attributes and perfections of Deity are ascribed to the Holy Spirit. *He is Eternal*. "Christ, who through the *eternal Spirit* once offered himself to God." Here the threefold distinction of persons is recognized. "*God*," "*Christ*," and the "*Spirit*," who is declared to be *eternal*. *Omnipotent energy* is ascribed to the Holy Spirit in a multitude of passages which we shall hereafter adduce. *Omnipresence* is also ascribed to him. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there: if

I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me up." These declarations have respect to God and the "Holy Spirit," and if they assert the omnipresence of the one, they assert the omnipresence of the other also. The Holy Spirit is declared *omniscient*. Many passages show that the Holy Ghost reads the hearts of men, but the following affords a more striking proof of omniscience, by showing that the Spirit knows all the mind of Deity. "For the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 10, 11. Here is an illustration of omniscience the most forcible that can be adduced, and as it appeals to our own consciousness, it is one which we can best understand. Even as the mind of man is conscious of its own thoughts and emotions, however deeply they may be concealed from others, so the Holy Spirit penetrates into all the profound councils, and comprehends all the treasures of wisdom and knowledge contained in the infinite ocean of the eternal mind. No language, or mode of expression, can furnish a more explicit declaration of omniscience. More ample illustration of these attributes will be given when we come to dwell upon the operations of the spirit. Meanwhile, it may be remembered that, as these perfections can belong to none but Deity, the application of them in these passages to the Holy Spirit, supplies an incontrovertible proof of his Godhead.

The moral perfections of God are also ascribed to the blessed Spirit. *He is true*. The Saviour calls him the Spirit of truth; and St. John says, "it is the *Spirit* that beareth witness, because the *Spirit is truth*." 1 John v. 6 *He is good, or benevolent*. Nehemiah, speaking of God's mercy to ancient Israel, says, "Thou gavest also thy *good Spirit* to instruct them." ix. 20; and the Psalmist prays, "Teach me to do thy will; for thou art my God; thy Spirit is *good*; lead me into the land of uprightness." Ps. cxliii. 10. *He is holy*. He is called the *Holy one*." 1 John ii. 20; and the *Holy Spirit* is his ordinary designation. He is absolutely and eternally holy, and this attribute comprehends every other moral perfection. These are qualities which *essentially* and *absolutely* apply to no being but God himself.

3. *The works and prerogatives of Deity are ascribed to the Holy Spirit*. We have seen the works of creation ascribed to the Father and the Son, and the same authority ascribes them to the Holy Spirit. After the fiat which brought matter into being, the first agency we find employed in the construction of the universe is that of the Holy Spirit. Ere the heavens and the earth had received their form, when the chaotic mass was without form and void, and darkness was upon the face of the deep, the spirit of God (מרוחפה) was moving or brooding over the inert and confused mass, penetrating it with his omnipotent and vivifying energy, impregnating the congeries with their appropriate quali-

ties, affinities and laws; arranging and disposing the whole according to his unerring wisdom and sovereign pleasure. In each successive act of creating energy the blessed Spirit participated, for says Job, "by his Spirit he hath garnished the heavens," and again he says, "the Spirit of God hath made me, and the breath of the Almighty hath given me life." Thus, if the glorious work of creation be challenged as a proof of the existence and Deity of the Father and the Son, it is equally a proof of the Deity of the Holy Spirit.

The wonderful economy of Providence implies the same omnipotent agency and all-pervading presence as the work of creation. It is indeed a continued creation, a perpetual renovation and reproduction. The pious Psalmist acknowledges this fact, and ascribes the work to the Holy Spirit. Speaking of the absolute dependance of all creatures upon God, he says, "Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy *Spirit*, they are created : thou renewest the face of the earth." Psalm civ. 29, 30. Thus each reviving spring and each successive generation of men and inferior animals, like a new creation, is declaratory of the Spirit's presence and omnipotent energy.

In the economy of grace, the Holy Spirit performs a benign and conspicuous part. He begins, carries forward, and completes the work of salvation in the hearts of his people. It is impossible to estimate the immense amount of moral and spiritual good resulting from his holy influence upon the human heart. He is the great source of light and grace to the world—the fountain of holiness, love, and joy ; and, excepting the gift of Christ, the bestowment of *his* agency is the greatest and most important blessing ever conferred upon our fallen world.

*He is sent "to convince the world of sin, of righteousness, and judgment."* Without his holy influence, men would live totally regardless of God, and reckless of consequences. They would "walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, fulfilling the desires of the flesh and of the mind." Sin would always be their element, rebellion the unbroken habit of their existence, and their alienation from God unalterable and eternal. The Holy Spirit breaks their carnal repose, enlightens the understanding, quickens the conscience, and arouses their fears. "He strives with men," debates and contends the matter with them, urges the claims of God, the truths and duties of religion, and the solemn interests of the eternal state. He invites and entreats the rebel to lay down the weapons of his hostility, to touch the sceptre of mercy, and return to his allegiance to God ; and though resisted, grieved, and insulted by ungrateful man, still perseveres with loving importunity, crying, Why will ye die ? and never departs until man becomes incorrigible, and the measure of his iniquity is full.



*The great work of regeneration is ascribed to the Holy Spirit.* "That which is born of the flesh is flesh, that which is born of the Spirit is spirit." Believers are saved, "not by works of righteousness which they have done, but by the washing of regeneration and the renewing of the Holy Ghost." The agency exerted by the Holy Ghost, in this moral renovation, is set forth by the apostle as a display of "*the exceeding greatness of his power.*" If transforming the chaotic mass of matter into beauty, order, and harmony was a great work, so is the work of renewing the depraved and rebellious nature of man, and transforming it into the beauty, order, and loveliness of the Divine image. If the one exhibits a display of physical energy which none but God could exert, the other presents a manifestation of moral energy which the Deity alone could put forth. As it is the appropriate work of God, to God it is ascribed, for believers are "born not of the will of the flesh, nor of the will of man, but of God." Every one that loveth is *born of God*. In these passages, and in several others, the phrase "*born of the Spirit*," and the phrase "*born of God*," are thus convertible terms—the same words, the same prepositions governing the same case, are, in the original, used in both phrases, and the only change is that of the word "*God*" put for the word "*Spirit*," as will appear obvious to the eye of the general reader, if he will only compare the following words, John iii. 6, το γεγεννημενον εκ του Πνευματος, that which is born of the Spirit. 1 John v. 4, το γεγεννημενον εκ του Θεου, that which is born of God. This fact unites with those already introduced in proclaiming the proper Deity of the Holy Spirit.

*He dwells in the hearts of his people.* "What, know ye not that your bodies are temples of the Holy Ghost, which is in you." This furnishes a twofold argument for the Deity of the Holy Spirit—his *omnipresence*, and his right to Divine homage. If he dwells in the hearts of all the saints, he must be everywhere present, and this declares his Godhead. If believers' bodies are called temples, the allusion is to the Jewish sanctuary, dedicated to the worship of the living God. In this sacred inclosure was the Shechinah, the visible symbol of the Divine Being who dwelt between the cherubim over the mercy-seat, receiving the homage of his worshippers. As the bodies of the saints are temples, the Holy Spirit is the Deity who dwells therein, claiming and receiving the homage of their sanctified affections. The same prerogative is ascribed to the Father and the Son. For, thus saith the Lord Almighty, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." In like manner, the apostle Paul speaks of Christ being in believers—dwelling in their hearts by faith; "Christ in you, the hope of glory." Thus the Triune God lives and reigns in the saints. The Triune God is love, and he that dwelleth in love dwelleth in God, and God in him.

*Holy Spirit imparts comfort to the people of God; and, in*

consequence of his consoling and peace-inspiring influence, is denominated THE COMFORTER. Hence the Saviour's gracious promise: "And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you." Thrice was this promise repeated to the disconsolate disciples, and the day of pentecost beheld its fulfilment. Then they were filled with the Holy Ghost—the God of all comfort; then their sorrows and unbelief departed; and they were prepared for labours without weariness, and for dangers without fear. They were filled with comfort in all their tribulations, and were able to comfort them which were in any trouble, by the comfort wherewith they themselves were comforted of God. This, too, is the common privilege of the saints in every age, for "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," inspiring "peace which passeth all understanding." The bestowment of this privilege upon all believers, proves again the omnipresence of the Spirit: and as it is bestowed upon none but believers, it implies a discernment of the heart, which proves also his omniscience. The bestowment of comfort is, elsewhere, ascribed to both the Father and the Son. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope, through grace, comfort your hearts, and stablish you in every good word and work." While the application of the name "*Comforter*" to the Holy Ghost shows that the bestowment of this grace is more specially *his* appropriate work, its ascription also to both Father and Son, shows both the *combined agency* of the glorious Three, and their essential union in the Godhead.

*The Holy Ghost bears witness to the acceptance and adoption of the children of God.* One of the highest privileges the saints enjoy is, an assurance that they are approved of God, enabling them to exclaim with the Apostle John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God." But this assurance is not a conclusion elaborated and deduced by a process of reasoning, nor is it given by a voice, a vision, or any external manifestation. It is attested by the Holy Spirit within us, and that testimony is recognized by *consciousness*. Such is the Apostle Paul's doctrine, "for," he says, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Romans viii. 15-16. Again, writing to the Galatians, he says, "And, because ye are sons God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." iv. 6. These state-

ments are too clear and decisive to admit of any sophistical evasion ; and while they publish, as with a sunbeam, the privilege of the believer in Christ, they proclaim its author God. He who is thus present with all believers, in all ages, and in all places, must, as before noticed, have the attribute of *ubiquity*; and he who inspires in their hearts this blessed assurance, must have *all knowledge*. Not only must he perceive with the utmost precision, and intuitive certainty, the state of every heart, through every moment of life, but also comprehend the whole mind of God, and his relationship, whether favourable or adverse, to every rational being? for the *validity* of his testimony rests on this knowledge. Now it is evident that such knowledge can belong to no being except God himself, but the holy scriptures ascribe it to the Holy Spirit, and thus proclaim his Godhead ; "For the spirit searcheth all things, yea the deep things of God ; for what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." 1 Cor. ii. 10-11. In this gracious office of the Holy Ghost, we see another manifestation of the Unity of the Godhead, for the sinner's justification has the combined testimony of Father, Son, and Spirit. "For when," the apostle says, "It is God that justifieth," he adds, "it is Christ that died,"—his blood cleanses the conscience from dead works. At the same time, it is the Spirit that beareth witness, and the Spirit is truth. Thus there are three that bear record, the *Father*, the *Word*, and the *Spirit*, and these three are one, and "he that believeth hath the witness in himself." 1 John v. 10. From the evidence before us, the solemn truth follows, that no man *can* believe in the Spirit's witness, who denies his Deity, and if he believe not, how can he receive? Thus, a right faith is essential to a right experience ; and unbelief excludes men from the blessings of salvation, by closing the heart itself against their reception. He who prescribed to man the conditions of salvation, and made faith one essential condition, has acted, not on his sovereign pleasure alone, but on his perfect knowledge of the principles and constitution of the human mind. There is a physical as well as a moral reason why it is declared, "He that believeth shall be saved, but he that believeth not shall be damned."

*The Holy Ghost sanctifies the true believer in Christ.* St. Peter, addressing believers, speaks of them as "Elect according to the foreknowledge of God the Father, through *sanctification of the Spirit* unto obedience." St. Paul, writing to the Thessalonians, says, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through *sanctification of the Spirit* and belief of the truth." And when addressing the Corinthians, and adverting to the happy contrast which had been accomplished by divine grace, he says, "And such were ye : but ye are washed, but ye are sanctified, but ye

are justified in the name of the Lord Jesus, and by the *Spirit of our God*." 1 Cor. vi. 11. The entire sanctification of our nature consists in the eradication of all evil, and the restoration of our souls completely to the image of God, in righteousness and true holiness. It is the putting of our souls into a *state* of moral rectitude, and the conforming of our *habits* to the requirements of God's will. It is to be made perfect in love—to love God with all our heart, with all our soul, with all our mind, and with all our strength, and our neighbour as ourselves. This glorious transformation of our nature is the appropriate work of the Holy Ghost. We are changed into the same image, from glory to glory, by the Spirit of the Lord. Yet while it is more especially his work, the Father and the Son so far participate or act in concert therein, that the work is sometimes ascribed to them also. St. Paul, speaking of the union betwixt Christ and his people, says, "For both he that sanctifieth and they that are sanctified are all of one : for which cause he is not ashamed to call them brethren ;" and St. Jude addresses his Epistle "to them that are sanctified by God the Father, and preserved in Christ Jesus." In some passages the work is ascribed to its divine Author, without any formal recognition of distinct personality, but still it is set forth as the work of none but God, as in the following text : "And the very God of peace sanctify you wholly ; and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. v. 23. We are inclined to believe that "the *God of peace*" is designed for the Holy Ghost, "the Comforter," "the Giver of the peace which passeth all understanding," but whichever person be referred to, or whether or not any distinction be designed, the work itself is recognised as the work of the Deity—"the God of peace," and such indeed its nature absolutely implies.

As the spirit sanctifies, so all the holy dispositions and graces which constitute and adorn the christian character are described as fruits of the *Spirit*. For "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law." Gal. v. 22—24. Yet, in the production of these heavenly fruits, the agency of both Father and Son is also recognized ; for, says our blessed Lord, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : he that abideth in me and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit." John xv.

*The Holy Ghost affords gracious assistance in prayer. This*

duty is the most sacred and important devolving upon us. It is the intercourse of the soul with God, uttering its penitent emotions in the confession of sin, its desires in imploring mercy and pleading for blessings, and presenting the tribute of its gratitude in thanksgiving and praise. The right performance of such a duty must depend, not upon the construction of words, but upon the state of the affections and dispositions, for God is a Spirit, and they that worship him, must worship him in spirit and in truth. Hence believers are set forth "as praying in the Holy Ghost," breathing their petitions to the throne of grace, under his blessed influence and agency. The aid of the Spirit in prayer is thus distinctly recognized, and the nature of his assistance is minutely set forth by St. Paul, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26—27. The Holy Ghost helps the infirmity of our ignorance. "He teaches us what we shall say unto him; for we cannot order our speech by reason of darkness." Our knowledge is so imperfect that we neither understand our own necessities nor the importance of spiritual blessings, and if left to ourselves, should foolishly ask for those things that are hurtful, and neglect those which are necessary. But the Holy Ghost helpeth the infirmity of our ignorance by revealing to us our true character and condition. He helps the infirmity of our unbelief, by "taking of the things of Christ and howing them unto us." He assists our meditations of the Saviour; unfolds the Saviour's character and work, his ability, his efficacy, his mercy. He directs us to the promises, reveals and expands them to our view in all their freshness, their fullness, and adaptation. He also makes intercession for us,—not by pleading for us at the right hand of God, for that is the appropriate work of our Great High Priest, who appears in the presence of God for us, but by pleading *within* us,—by enkindling our desires, exciting our affections, and arousing the soul into a state of wrestling earnestness and pleading importunity, producing emotions too intense for language to utter, such as can only be expressed in sighs, and groans, and tears. These holy groans are the true eloquence of prayer, the language of the Spirit of God; and though no articulations be employed, "He that searcheth the heart knoweth what is the mind of his own Spirit, because he maketh intercession for the saints according to God."

The exercise of this gracious office clearly implies the Deity of the Holy Spirit, for it involves the power of being present in all places, and of possessing knowledge which has no bounds—a knowledge of every thought of the human heart, and a consciousness of all the mind of God—and such attributes we have

already seen are expressly ascribed to him. It should be observed, too, that the holy exercise of prayer presents a vivid manifestation of the Trinity in *Unity*—the three glorious persons are combined in aiding and blessing the praying soul. While the Son intercedes as our High Priest, the Spirit helps our infirmities, and the Father recognizes infinite reasons in both why he should dispense the richest blessings to his prayerful and believing people.

*The Holy Ghost leads and guides his people into all saving truth.* The Saviour promised this to his disciples, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." This was fulfilled in its highest sense when the Holy Ghost was given to inspire the disciples, and qualify them to complete the revelations of the christian dispensation. But a guidance is included which applies to all the saints as their common privilege, for as many as are led by the Spirit of God, they are the Sons of God; and St. John, addressing believers in general, says, "Ye have an unction from the HOLY ONE, and ye know all things." 1 John iv. 20.

The instruction or guidance which is here promised, relates to the divine will, and it is given inwardly and immediately by the Spirit's *direct* impression upon the heart. This is such as God alone can impart. Man, or the written word, may do it *instrumentally* and *externally*, but it is the work of the Spirit to impart it *directly* and *internally*. Had the saint to rely upon the instructions of any fallible agent, he might well hesitate and falter in his confidence, and however implicitly he might rely upon his guide, would constantly be liable to go astray. But he who guides us is God, and to God this office is continually assigned. Hence the Psalmist devoutly prays, "Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness." Psalm cxliii. 10. "Thus saith Jehovah, thy Redeemer, the Holy One of Israel; I am Jehovah thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isa. xlviii. 17.

We have thus given examples of the principal offices and operations of the Holy Ghost, in reference to our *personal* and *individual* salvation. Looking at their *nature*, may we not ask, can evidence more satisfactory be desired in reference to his personal existence, and his supreme dignity and glory? and, looking at their importance, are we not bound to cherish the most ardent gratitude to God for their bestowment? Well might the penitent psalmist deprecate the departure of the Spirit as the greatest evil he could suffer, and cry out, as if in agony, "take not thy *Holy Spirit* from me." Well might blasphemy against the Spirit be pronounced a sin which involves the deepest ingratitude and malignity of heart; and, when the cup of man's iniquity was filling to the brim, well might the awful admonition be heard, "My Spirit shall not always strive with man." That sentence was a gleam of the coming ven-

geance, a startling peal of thunder; the terrific prelude to a world's destruction.

There are many other offices of the Holy Ghost employed for the interests of the Church of God in general, and they all combine to show forth his glorious Deity.

*He inspired prophets and apostles to reveal his truth.* In reference to the inspiration of the writers of the Old Testament, a variety of passages have already been adduced in pages 124-125, and to these we again refer the reader. The same inspiration of the Holy Ghost was expressly promised to the apostles. "These things have I said unto you, being yet present with you. But the comforter, which is the *Holy Ghost*, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. I have many things to say unto you, but ye cannot bear them now: Howbeit, when he, the *Spirit* of truth, is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." John xiv. 25-26; xvi. 12-13-14. This gracious promise relates principally to qualifications for three things—the recording of the teachings of Christ which we have in the four Gospels—the expansion and development of these teachings by *new* revelations—and the prediction of future events; all these we have in the Acts of the apostles, their epistles and the book of revelation. The fact that the promise was fulfilled on the day of pentecost, authenticates the writings of the New Testament as the production of the Holy Ghost, and this gives them equal authority with the writings of the Old Testament; so that, in the most comprehensive sense, it may be affirmed, that "all scripture is given by inspiration of God," and the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The Holy Ghost, then, being the author of the Holy Scriptures, furnishes another proof of his Deity, for the sacred volume contains such a revelation of religious truths, as none but an omniscient being could discover, and a record of such prophecies as none but the prescience of Jehovah could make known.

*The bestowment of miraculous gifts is ascribed to the Holy Ghost.* When the disciples, on the day of pentecost, were filled with the Holy Ghost, they began to speak with other tongues as the *Spirit* gave them utterance, and mighty signs and wonders were wrought by the power of the Holy Ghost. When men were filled with amazement at what they saw and heard, the apostles ascribed their powers to the *Holy Ghost*, saying "this is that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out my *Spirit* upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men

shall dream dreams. And on my servants and on my hand-maidens I will pour out in those days of my Spirit, and they shall prophesy : and I will show wonders in the heaven above, and signs in the earth beneath." Acts i. 16, 17, 18, 19. These extraordinary gifts were not confined to the apostles, but, as it appears, were bestowed upon believers generally in the first period of the church—"To one was given, by the *Spirit*, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kind of tongues; to another the interpretation of tongues; but all these worketh that self-same spirit, dividing to every man severally as he will." 1 Cor. xii. 7-11.

Yet, as again indicating the essential unity of the Godhead, while these miraculous operations are ascribed specially to the Holy Ghost, to denote his peculiar and active agency therein; they are also ascribed to the Father and the Son, to denote their concurrence and general co-operation. Hence, says the Apostle Paul, in connection with the important passage just quoted, "Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." This verse is quoted, not as expressing the fact we have mentioned, but as introductory to the following verses, and as a key to their meaning. We see here two persons of the Godhead mentioned—the Spirit or Holy Ghost, and the Lord Jesus. Now follows the gifts ascribed both to them and the Father—"Now there are diversities of gifts, but the same Spirit (the Holy Ghost.) And there are differences of administration, but the same Lord (Jesus Christ.) And there are diversities of operations, but it is the same *God* (the Father) which worketh all in all." 1 Cor. xii.

*The Holy Ghost calls and authorizes the ambassadors of his mercy, and qualifies them for their work.* St. Paul, addressing the elders of the church at Ephesus, plainly affirms this saying, "Take heed, therefore, unto yourselves, and to all the flock, over which the *Holy Ghost* hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Yet it is God who calleth men to the work of the ministry, whether under the Jewish or the Christian economy, for no man taketh this honour unto himself, but he that is called of God, as was Aaron; therefore, seeing the Holy Ghost assumes this office, he is God. At the same time he so specially superintends the work of the holy ministry, as to select his chosen agents for particular fields of labour; for it is written, "as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away: so they being sent forth by the Holy Ghost,



departed unto Seleucia." Acts xiii. 2, 3, 4. The Holy Ghost is thus Lord of the harvest, whose prerogative it is to send forth labourers, and whose interposition and influence we are to seek by prayer for an increase of spiritual labourers. Ministers are *his* ambassadors, raised up and qualified by him for their sacred work: and yet they are said to be ambassadors for *God*. Yet this special agency of the Spirit does not exclude the agency of the Father and the Son; hence, St. Paul says in one place, "our sufficiency is of God, who hath made us able ministers of the New Testament." And again, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 2 Cor. iii. 5, 6. 1 Tim. i. 12. Such phraseology can be consistent only on the principle of an essential unity, as well as personality, existing in the Godhead, so that as each participates in the essence and consciousness of the divine nature, the actions attributed to one may be applied to the other also.

*While the authority of the ministry is derived from the Holy Ghost, so is its success.* "Not by might nor by power, but by my Spirit, saith the Lord." It is the *Spirit* that quickeneth, the flesh profiteth nothing. He who is Lord of the harvest is giver of the fruit which it yields, whether it be thirty, sixty, or a hundred fold: but he who gives the increase is *God*; for, says Paul, I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase. 1 Cor. iii. 6, 7.

*The Holy Ghost raises the dead.* He raised the body of Christ from the grave. For though Christ was put to death in the flesh, he was quickened by the *Spirit*. Yet this work is ascribed to the Father. "Paul an apostle, not of men, neither by man, but by Jesus Christ and *God the Father*, who raised him from the dead;" and also to the Son himself, for "Jesus said, destroy this temple (his body), and in three days I will raise it up." Evidently the prerogative and work of the whole Trinity—the one God; and in this comprehensive sense the words of Peter are properly understood, when he declares "This Jesus hath God raised up, whereof we are all witnesses." 1 Peter iii. 19. Gal. i. 1. John ii. 19. Acts i. 32.

The Holy Ghost will raise up the dead bodies of the saints at the last day. "But if the *Spirit* of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies, *by his Spirit that dwelleth in you*." Thus it is the Spirit that quickeneth, and yet the same passage ascribes the work to the agency of the Father also, while other parts of scripture ascribe the same great event to the Son. "For all that are in their graves shall hear his voice and come forth." Rom. viii. 2. John v. 28, 29. Thus the resurrection of the dead is a work of the Trinity in unity, and our trust is in the One Living and True God which raiseth the dead.

*The supreme majesty of the Holy Ghost is asserted by the scriptures attaching the deepest malignity to sin committed against him.* The sin of Annanias and Sapphira was one committed against the *Holy Ghost*; a lie, involving hypocrisy against the truth and sincerity he dictated—pride, against the humility he taught—and covetousness, against the glowing benevolence he inspired. This was a sin unto death—so aggravated its moral turpitude, that the culprits were struck dead upon the spot. Blasphemy against the *Holy Ghost* is still more awful—a sin never to be forgiven either in this world or the world to come. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the *Holy Ghost* shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in this world, neither in the world to come.” Mat. xii. 31, 32. It would be irrelevant to enter upon a disquisition on the nature of the particular sin here intended. We believe, with St. Ambrose,\* that it is maliciously to deny the eternal dignity, majesty, and power of the *Holy Ghost*, and to ascribe the miracles of Christ, not to the Spirit of God, but to satanic agency. This appears evident from the context. But the question which bears upon our argument is, “Why should blasphemy against the Spirit be unpardonable, and be thus distinguished from sin against the Father and Son? Can it be because he is a *creature*, an *attribute*, or a *figure of speech*? Such a notion seems almost as impious as it is absurd. If the possibility of sinning against him proves his personality, the supremely aggravated nature of this sin proves his supreme Divinity. What is sin but a transgression of the law? and what is sin against the *Holy Ghost*, but a transgression of *his* law? and, if one description of sin, called blasphemy against him, be pronounced unpardonable, it must be a sin of the most aggravated description. Doubtless, the malignant contempt, the inveterate malice and perversity of the heart, constitute the essence of this awful sin, but unless these depraved dispositions were exercised against a being of infinite glory and majesty, the sin could not be pronounced unpardonable. Nothing can more plainly declare the Godhead of the *Holy Spirit*, and no-

\* *Si quis corporis specie deceptus humani remissius aliquid sentit de Christi carne, quam dignum est, habet culpam; non est tamen exclusus a venia, quam fide possit disciscere; si quis vero Spiritus sancti dignitatem, majestatem et potestatem abnegat sempiternam, et putat non in spiritu Dei ejici dæmonia, sed in Beelzebub, non potest ibi exoratio esse veniæ, ubi sacrilegii plenitudo est.—De Spirit. Sanct., lib. i., c. 3.—If any person, being deceived by the appearance of Christ's human body, should think more meanly of him than is meet, he committeth sin, but is not excluded from pardon, for this he may yet obtain by faith; but if any one should deny the eternal dignity, majesty, and power of the *Holy Ghost*, and ascribe the casting out of devils not to the Spirit of God, but to Beelzebub, there can be no pardon, for there is the fulness of sacrilege.*

thing more solemnly and loudly admonish the captious unbeliever of his dangerous position. He is nearing a vortex which may soon engulf him, he is irreverently trifling with a flaming sword that may soon devour him. Unbelief engenders levity, and levity contempt, and contempt hatred and blasphemy, and then the unbeliever finds the Spirit a consuming fire—the fire that would have illumined and sanctified, destroys him.

*The ordinance of baptism proves the Deity of the Holy Ghost.* God has impressed this Christian rite with peculiar sanctity, and made it proclaim the Trinity in unity in the most prominent manner. The blessed Son sanctioned and honoured the ordinance by submitting to it himself, that he might fulfil all righteousness, and the solemn occasion was distinguished by a special manifestation of the glorious *Three in one*. The favoured herald saw and handled the "Son;" he also saw the Spirit descending like a dove, emblematical of his gentleness, his benignity, his quickening and fostering influences, whether he broods over matter or mind—whether he transforms chaos into order, harmony, and life, or renovates the dark and degenerate soul into the divine likeness, filling it with the light of truth, and the energy of love. Then the Baptist hears also the voice of the Father proclaiming from the opened sky, "This is my beloved Son in whom I am well pleased." To deny the personality of the *Spirit* in this passage, is as wise as to deny the personality of the Father and the Son. To resolve him who descended into an attribute, could only be paralleled by the folly of resolving him who was baptized, and him whose voice spake from heaven, into an attribute also.

But baptism was enjoined as a permanent ordinance, obligatory upon ministers to perform, and disciples to receive, through all ages; and the form of words to be used is prescribed by divine authority. "Go ye, therefore, and (*μαθητεύσατε*) disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxvi.

Now, baptism implies a *profession of faith* in the true and living God, but that God is set forth in this solemn form of words as the glorious three, denominated "Father, Son, and Holy Ghost," and whoever was baptized publicly avowed his belief in their existence. Baptism, too, implies a *consecration* to God, a dedication of body, soul, and spirit to his service; but this dedication is to the Father, the Son, and the Holy Ghost, and this dedication is due to none but God—rendered to any creature it is idolatry. Baptism implies also a *covenant* betwixt God and man, and while man, on the one hand, the subject of baptism, professes to yield up himself to God, to believe in him, to obey him, and to glorify him; on the other hand, God, in whose name he is baptized, engages to accept the homage presented, to bestow the blessings of his grace, and to give himself as the *Covenant-God* of the baptized. But this covenant, on the

part of God, is the covenant, not of the Father only, but of the Son, and Holy Spirit; the relationship applies to each person, and therefore establishes the Deity of each. Moreover, this ordinance is said to be performed in the NAME of the EVER BLESSED THREE, and this name is singular. If this name signify the *authority* of God—it is the authority of *the three*, for the name is appropriated to each. If this name imply the *divine nature*, it is the nature of *the three*, for the name is appropriated to each. If this name be simply a *synonyme* for God, it asserts the Deity of each; for the name is applied to *the three*. Baptizing them in THE NAME of the Father, and of the Son, and of the Holy Ghost. The singular form of the word Jehovah, in connection with the plural Aleim, has already been largely dwelt upon in pages 64—67, and the principle of reasoning there established, is applicable to this passage, where the *one name* is applied to the three persons. Here, though the name Jehovah Aleim is no longer used, as in the Old Testament it is plainly resolved into Father, Son, and Holy Ghost.

It must be observed, too, that baptism was from the beginning the gate of entrance into the visible church, and the form prescribed shows that the Trinity was taught as a *first principle* of christianity, that it was inscribed on the very vestibule of the christian edifice. St. Paul mentions baptism as one of the first principles of the doctrine of the Gospel. Heb. vi. Wherever apostles and teachers went, they proclaimed *the glorious Three*; whoever approached the sacred font, had to be instructed in this doctrine; both Jew and Gentile had to profess the ineffable name of Father, Son, and Holy Ghost, ere they were enrolled amongst the faithful.

In order to invalidate the evidence for the Trinity, as presented in our Lord's commission to baptize, it has been alleged that the apostles baptized in *the name of Jesus*: but this is a frivolous objection, for it is no where said that they baptized in the name of Jesus *only*; and it is certain, that if they baptized in the form which Christ had prescribed, they must have baptized in the name of Jesus, for the Son was included in that form. But the fact that the disciples baptized in the name of Jesus, presents satisfactory proof that they baptized in the name of the Spirit also, for there is but one authorised form of christian baptism, and that unites the *Spirit* with the Father and the Son. When, therefore, it is stated, that they baptized in the name of Jesus, it is to be understood, that they administered *christian baptism*, the baptism which includes the name of Christ in its formula, and was thus distinguished from the baptism of John, and from Jewish baptisms. That this is a correct view of the subject, appears quite manifest from the case of the twelve disciples at Ephesus. Paul came to this city, "and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And

he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Acts xix. 1, 2, 3. On this passage we remark, that when St. Paul found they had been baptized, and yet had never heard whether there be any Holy Ghost, he was surprised; it was something anomalous; but when he heard they had been baptized only with John's baptism, the mystery was explained; for they had not been baptized in the name of Jesus, or with christian baptism. This clearly implies, that had they been baptized in the name of Jesus, they would have heard of the Holy Ghost—they might not indeed have received him, but they would certainly have heard of him, as he is included in the rite of christian baptism. Thus, to be baptized in the name of Jesus, is synonymous with being baptized in the name of Father, Son, and Holy Ghost. The twelve Ephesian disciples were then thus baptized, yet the narrative simply states—"When they heard this, they were baptized in the name of Jesus." v. 4. This form of sound words, as commanded by our Saviour, has been observed by the christian church in all ages. Justin Martyr, who lived shortly after the apostles, says, "Whosoever can be persuaded, and believe that these things which are taught, and asserted by us, are true, are brought by us to a place where there is water, and regenerated according to the rite of regeneration, by which we ourselves have been born again. For then are they washed in the water, in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost." Tertullian also observes, "The law of baptism is enjoined, and the form prescribed, 'Go and teach the nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit.' It was the custom with adults, in the primitive times, when baptized, to profess their faith in the Trinity, by saying, I believe in God the Father, the Son, and the Holy Ghost."

*As another proof of the Deity of the Holy Ghost, he was worshipped.* Were the Holy Spirit a creature he would owe worship to the Creator; but we never find *him* engaged in this exercise. Our Lord worshipped the Father while on earth, for this was conformable to his humbled condition, and requisite to the perfection of his example, but we never find him worshipping after his ascension. The Holy Spirit, however, is *never* described as engaged in worship, either in earth or in heaven. On the contrary, he, himself, is worshipped and adored by all the church of God, and by the highest orders of beings in the celestial world. In the apostolic benediction he is worshipped and prayed to for the blessing of his holy communion. Under the dim and shadowy dispensation of ancient Israel, the Triune God was also worshipped, but not with that clear and formal re-

cognition of the persons which was afterwards revealed. The trinal form of blessing required to be pronounced by the Jewish High Priest, has doubtless a reference to the three persons in the Godhead. "Speak unto Aaron, and unto his sons, saying, on this wise ye shall bless the children of Israel, saying unto them, Jehovah bless thee and keep thee: Jehovah make his face shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace." And then it is added, "and they shall put MY NAME upon the children of Israel, and I will bless them." Numb. vi. 23-27. On this passage we remark—1. That here a specific form of blessing is prescribed by God himself. 2. That this form of blessing involves a *threefold* repetition of the name *Jehovah*. 3. That this threefold repetition is connected with a declaration that God's *name* is thus to be put upon the children of Israel. 4. This declaration seems to imply that the repetition of the word *Jehovah*, and the manifestation of the *divine name*, or the divine nature, were in some way necessarily connected. These truths lie plainly on the surface of the passage, without borrowing their explanation from any subsequent revelations; and while they are in perfect harmony with the doctrine of the Trinity, they cannot be so rationally accounted for or explained on any other principle. God loves not vain repetitions, he forbids them; and we cannot, therefore, admit that he has taught men to employ this repetition of his venerable name in vain. God has a reason for all that he does, and a meaning for all that he says, and such are always worthy of himself. Such a reason is found in the doctrine of the Trinity, and such a meaning attached to the repetition of his holy name in this benediction is in perfect harmony with the personal names which God has applied to himself in subsequent revelations; and when it is remembered that the whole volume of the Old and New Testament forms but one system of successive and gradual discoveries of himself to mankind, we cannot but regard the threefold repetition of the name *Jehovah* as designed to emit some gleams of light upon his own Divine nature. The connection between this passage and the formula of baptism, and the apostolic benediction is remarkable and striking. If in the Jewish form of blessing there is not the appropriation of the personal designation of Father, Son, and Holy Ghost, there is every thing but this. There is nothing but this wanting to render the parallel complete. *Jehovah* is thrice repeated *instead* of those designations, and this repetition has a reason assigned for it—that the *name* of God might be put upon the people. Besides, the words include a solemn prayer to God, offered by the chief minister of religion, in behalf of the people, and precisely such is the apostolic benediction. Again, the prayer is for such blessings as are comprised in the apostolic benediction, and correspond with the same. Let each member of the two formulas be compared, and their correspondence will be at once apparent.\*

\* In reference to the Jewish benediction, Jones has well remarked, "If

"Jehovah (the Father) bless thee, and keep thee."

"The love of God be with you."

"Jehovah (the Son) make his face to shine upon thee, and be gracious unto thee,"

"The grace of our Lord Jesus Christ be with you."

"Jehovah (the Spirit) lift up the light of his countenance upon thee, and give thee peace."

"The communion of the Holy Ghost be with you."

The coincidence and parallel exhibited in this comparison are too manifest to be overlooked by the serious reader, and clearly show, that he who prescribed these forms for the religious use of his servants, intended thereby to impress them in their most serious devotions with suitable ideas of his own nature.

While the Apostle Paul *concludes* his Epistle to the Corinthians with this threefold benediction, St. John is taught to *open* his solemn revelations to the seven churches with this same form of blessing: "Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth." Here the Son is set before us in his ordinary name, as the Saviour of men, and the Father is presented under a periphrasis equivalent to Jehovah, namely, "He who is, who was, and who is to come;" and the Holy Ghost is set forth by the figurative designation of the "Seven Spirits." Unitarian writers have endeavoured to resolve the "Seven Spirits" into seven angels or ministering spirits, but a very brief investigation will show that this notion is totally inadmissible. Angels are creatures, and, as creatures, ascribe their existence to God, and worship him. But the "Seven Spirits" are never described as creatures, are never found assuming either the attitude or the language of worship, and thus they are plainly distinguished from all creatures, however highly exalted. In another passage, the seven Spirits are set forth as the horns and eyes of the Lamb, but this representation is too exalted for angels, and can only apply to the Holy Ghost. The horn is an emblem of the power, and the eye an emblem of the wisdom of Christ, and it is not through the agency of angels, but through the agency of the *Holy Spirit*, that the power and wisdom of Christ are displayed in the gospel, as on the Day of

the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of the Father, Son, and Holy Ghost. The Father is the author of blessing and preservation. Grace and illumination are from the Son, by whom we have the light of the knowledge of the glory of God in the face of Jesus Christ. Peace is the gift of the Spirit, whose name is the *Comforter*. Dr. Pye Smith has also observed, "The first member of the *anula* expresses the benevolent love of God, the Father of mercies, and tain of all good; the second, well comports with the redeeming grace in Lord Jesus Christ; and the last is appropriate to the purity, consolation, and joy which are received from the communion of the Holy Spirit."

Pentecost, and in every instance when Christ is glorified in the salvation of souls. In another instance, the seven spirits are set forth as "Seven lamps of Fire burning before the throne." Fire is an emblem under which the Holy Ghost is frequently represented, and is expressive of his enlightening and purifying influences; when given on the Day of Pentecost, fire was his emblem. The number seven is used in allusion to the golden *candelabrum* of the sanctuary, with its seven branches, constantly supplied with holy oil, and yielding its pure and steady light. The number seven, too, in the Hebrew language (the idiom of which is here preserved, although the apostle wrote in Greek), signifies fulness, plenitude, completion, and hence the Seven Spirits signify the Holy Ghost in the plenitude and perfection of his heavenly influences. Thus, the passage before us applies to the Holy Ghost, who is here invested with divine prerogatives, and united with the Father and the Son as the object of worship, and the fountain of grace and peace. From the triune God then the Apostles sought by prayer the spiritual blessings of grace and peace for the churches to which they wrote.

Divine worship is also ascribed to the Holy Ghost, by the angels in heaven. We have before proved that in the vision of Isaiah, (c. vi.) the representation of Jehovah's glory applies to Father, Son, and Holy Ghost, and those arguments need not be repeated. But in the same representation we have the seraphim employed in worship, and their ascriptions of praise are threefold, corresponding with the persons in the Godhead. They veil their faces with their wings and cry one to another, "Holy, holy, holy, is Jehovah of Hosts: the whole earth is full of his glory." As Origen observes, "They are not content to say it once or twice, but take the perfect number of the Trinity, thereby to declare the manifold holiness of God, which is a repeated inter-communion of a threefold holiness; the holiness of the Father, the holiness of the only begotten Son, and of the Holy Ghost." Since the testimony of the scripture itself shows that the representation of Jehovah applies to the glorious Three, there is no room for conjecture as to the reason for the threefold ascription of praise uttered by the seraphim. Their praise as certainly applies to each person as the scriptures themselves prove the presence and glory of each person. It should be remembered, too, that this praise is rendered in the heavenly temple. The threefold *benediction* of the high priest was pronounced in the *earthly* temple made with hands, which was a figure of the true, but here a threefold *ascription of praise and glory* is rendered in the temple not made with hands. The one tribute of praise was pronounced by men, the latter by the seraphim—the highest order of angelic beings.

In the fourth chapter of Revelation we have a more minute description of heaven, and the worship which the various orders of happy beings render to the triune God. The favoured apostle beholds heaven opened, and there the Glorious Three are emble-



matically represented to his eye. Around these emblems of the glorious Trinity there are various orders and countless numbers of happy worshippers,—the living ones, or seraphim and cherubim, the elders arrayed in spotless robes, and the multitude of angels. The living ones here, like the seraphim in Isaiah, utter the same threefold ascription of praise. They rest not day and night, saying Holy, holy, holy Lord God Almighty, which was, and is, and is to come. The elders and the angels round about the throne praise him with a loud voice, and eternally glorify God and the Lamb.

We have now completed our chain of argument for the Deity of the Holy Spirit, and the reader will see that we have established this important doctrine by the same process of reasoning as that by which we had previously established the Deity of Christ; and the argument, adduced for the Godhead of both the Saviour and the Spirit, are those by which alone the Deity of the Father himself can be established. To deny the validity of these arguments for the Deity of the Son and Spirit, is to deny the Deity of the Father also, for there are no other arguments by which his Deity can be proved. If the names, the attributes, the works, and the prerogatives of God do not establish his claim to supreme Divinity, there is no alternative but to deny his existence, and plunge at once into atheism. This reasoning supplies an infallible test of the truth of the Holy Trinity, and of the absurdity and impiety of the Unitarian hypothesis.

The only sophism by which the Unitarian seeks to evade this conclusion is to allege that certain passages in scripture ascribe to *man* powers and prerogatives which, if understood literally, would Deify him. Hence, Dr. Channing refers to instances where men are said to be partakers of the Divine nature, to know and possess all things, and to be filled with all God's fulness. That believers are made partakers of God's moral nature, being renewed in righteousness and true holiness is true—that they are instructed by the Holy Spirit to know their duty is true—that they possess all spiritual blessings in Christ is true, and that it is their privilege to be filled with God is also true; but in what sense do these privileges invest them with the prerogatives of God, or express any semblance to an equality with Deity? In no sense in which we are able to conceive. If the reasoning of Channing have any weight, it must be shewn that the representations of scripture in reference to *man*, are *parallel* to the representations of scripture in reference to the Saviour, and the Holy Spirit. If there is no parallel, the argument has no weight, it is good for nothing, it is a mere sophism. To explode the sophism and show its utter absurdity, we have only to demand, exhibit the parallel. Show us where man is called Jehovah—Jehovah God, Jehovah God of Hosts, Jehovah God of Israel. Show us where man is said to have the attributes of eternity, omnipotence, omniscience, omnipresence, and immutability. Show us where man is said to have created all worlds, and is to



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No. VII.

PRICE 2d.

**SERIES OF TRACTS**  
ON  
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THE  
**INCARNATION**  
OF  
**OUR LORD JESUS, CHRIST,**

AS RECORDED IN THE  
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AND ST. LUKE, &c.,  
DEFENDED AND ESTABLISHED,

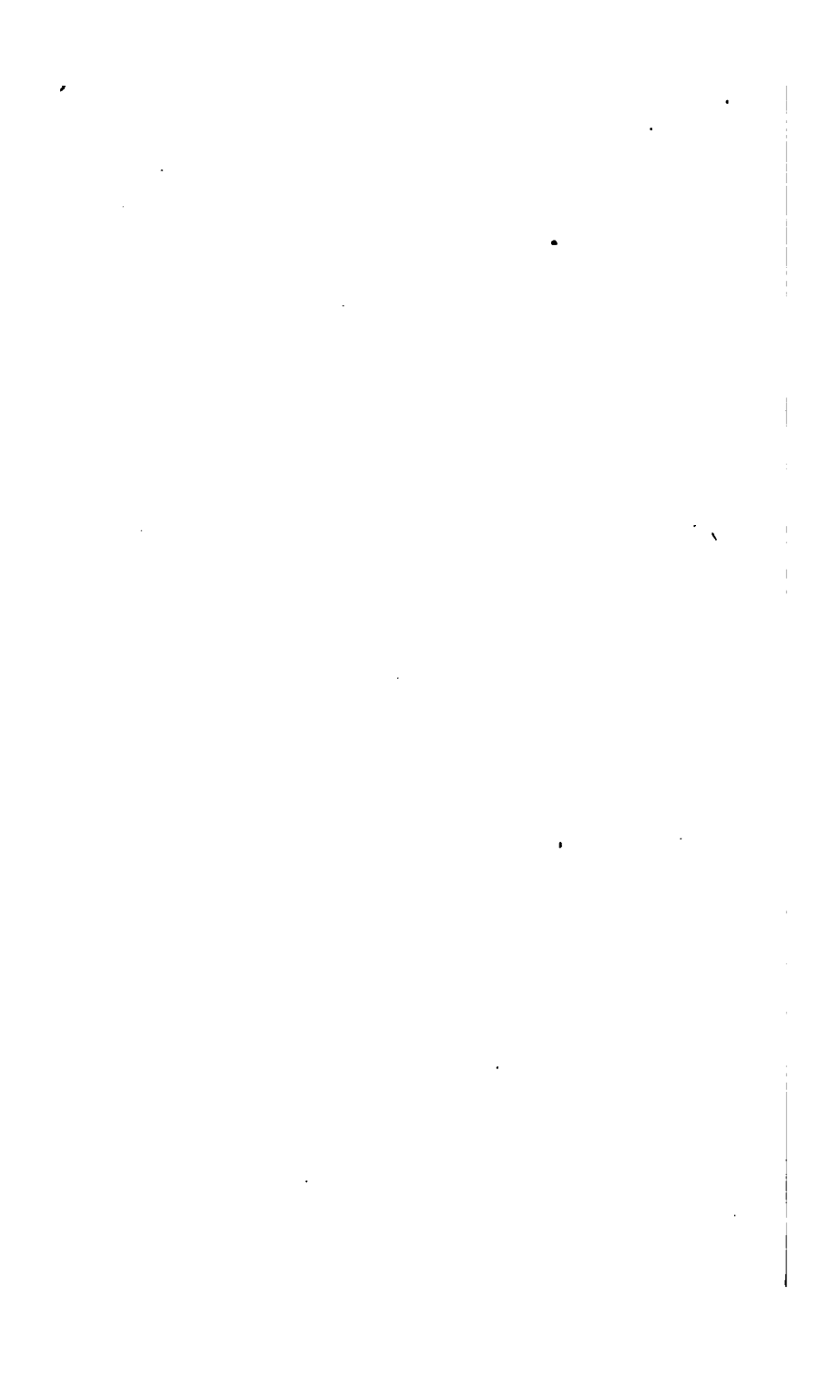
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be worshipped and adored by all intelligent beings. Then, and not till then, shall we have such a parallel. Every one will see that if such a parallel could be exhibited it would involve consequences fatal to every mode of argument for the existence of a Supreme Deity, and annihilate all distinction between the creature and the Creator—between finite dependent beings, and the infinite and independent Jehovah. It would either prove that all men are gods, or disprove the existence of one Jehovah. It would either convert the universe into a pantheon of deities, or exclude altogether from the universe the proper idea of a Deity. It is unnecessary to say that such a parallel never can be exhibited; but pitiful is the sophistry which assumes it. The distinction between God and the creature is everywhere obvious; and so long as that distinction remains, the arguments for the Deity of the Son and Holy Spirit must be immovable—they are a rock of eternal adamant; the boisterous waves of Unitarian sophistry may dash themselves against it, but they are resisted and broken into harmless spray.

Our arguments might easily have been extended, but it was our desire to furnish such a brief view of the scriptural proofs of the Holy Trinity as would enable those whose time and means are but limited, to give to every man a reason for the hope that is in them, and guard them against the cunning craftiness and wily sophistry of designing men, who lie in wait to deceive. In conformity with this simple object, we have studiously avoided the use of scholastic terms and artificial distinctions; and, for the same reason, have but sparingly quoted the writings of the Fathers, although from their testimonies a volume might be compiled, showing that in every age this doctrine has been held, and the same passages quoted in its support, as those used by the orthodox believers of the present age. But the Scriptures being the only standard of appeal, it is on their infallible testimony alone we rely with implicit confidence. To the law and to the testimony, if men speak not according to this, it is because there is no light in them. One passage from God's holy word can overthrow a thousand sophisms; and one solemn asseveration of "Thus saith the Lord," is a reply to all the objections which a vain and inflated philosophy can allege. We submit our understanding and judgment, as well as our conscience and affections, to the guidance of the Bible; and are assured, that while this is required by the gospel, as an act of "the obedience of faith," it is a dictate of the soundest philosophy, and the highest office of reason. Instinct and revelation are both from God, and while the one is his directing hand, the other is his instructing voice—what the one performs for the inferior tribes, the other is intended to do for the intelligent race. With Jehovah for our guide we shall be led into all truth, and our faith be at last rewarded by eternal manifestations of his will, his perfections, his purposes, his love.

Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.

# THE INCARNATION OF OUR LORD JESUS CHRIST.

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THAT the human nature of our blessed Lord and Saviour was conceived and born of the Virgin Mary, through the miraculous agency of the Holy Ghost, is a fact as clearly stated and as fully established in the Holy Scriptures as any truth which that sacred volume records. Even the *reality* of our Lord's existence in human nature, his death upon the cross, and his resurrection from the tomb, are not more clearly stated, nor sustained by more indubitable evidence than the divine and miraculous origin of his human nature. Yet, vain, speculating men, unwilling to be taught of God, but desirous of moulding christianity to their own opinions, have rejected this truth. Were not the history of the human mind before us; were we not acquainted with its endless aberrations and inconsistencies, we should feel amazed that any one who pretends to admit the truth of christianity should reject a doctrine so prominently stated in the Holy Scriptures.

There are two classes of nominal christians who have avowed their rejection of this doctrine—namely, the ancient Gnostics, and a portion of the Unitarian body; and the reason of their rejecting the doctrine is to be found in their respective systems. The Gnostics rejected our Saviour's miraculous conception, because they denied that he was a man! They contended that he was a man in appearance only, not in reality—that he had only an aerial body, and that so far from being born of the Virgin, he was not born at all. Thus, the doctrine being contrary to their theory, could not be admitted into their creed. The Unitarians, who deny the miraculous conception, deny also the Deity of the Saviour; and here, again, the motive is sufficiently transparent—the fact asserted in the scriptures is inconsistent with the simple humanity of Christ—it encumbers the theory with a difficulty that is found most inconvenient, if not fatal to its existence, and therefore it must be rejected.

To evade, however, the charge of direct infidelity, and give the heretical dogma some air of plausibility, a perverted ingenuity has devised a variety of sophisms. Some of these are too weak and contemptible to merit a sober reply; they so obviously carry their own refutation, that nothing but a spirit of in-

fatuation could have conceived them, and nothing but the most audacious presumption upon human credulity, or forbearance, could have put them forth. But there are other arguments more specious, though not more solid, and these must be examined and refuted. The reader will soon see the flimsy pretext by which the heresy in question is defended.

The principal argument adduced against the miraculous conception is this—namely, that the historical accounts of this event, furnished in the gospels of Matthew and Luke, are spurious. It is not said that the passages are mistranslated, but that they are not genuine. Their meaning is too unambiguous to admit a question, therefore their authority is denied. It is asserted that these accounts were not written by the evangelists themselves, but have been inserted by some designing men. Now, if this assertion were true, it would not disprove the doctrine itself, as it is taught in other parts of the Sacred Scriptures, but it will soon be made manifest that the assertion is not only unsupported by fact, but contradicted and disproved by the most overwhelming evidence—that it is a statement as false as was ever uttered by man, or conceived by “the father of lies”—that it is indeed a pure invention framed to undermine an unwelcome truth. If such a mode of treating divine truth be admitted, there is no need for argument, for biblical criticism or research; assertion may pass for argument, and audacity for honesty; the authority of the bible is at an end; and every man may frame his creed according to his liking, putting into, or striking from, the sacred text, whatever he thinks best. But the true christian cannot thus trifle with God’s word; he reveres it too deeply, and loves it too ardently, to be guilty of such awful presumption; and he remembers who hath declared “If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

—Rev. xxii. 18-19.

The mutilation of the Sacred Scriptures, which is desired by those who reject the miraculous conception, extends to a considerable portion of the evangelical records. They contend that of Matthew, the last eight verses of the first chapter, and the whole of the second chapter, should be discarded; and that of Luke the whole of the first chapter except the first four verses, and the whole of the second chapter should be renounced, making altogether just *one hundred and fifty-nine verses*. In reference to so considerable a portion of the sacred text, there can be no difficulty in ascertaining whether it be genuine, or whether it be, as our opponents assert, an interpolation. We shall therefore proceed at once to examine both the evidence which supports the integrity of the text, and the sophisms by which that text is impugned.



First, we shall enquire into the evidence which supports the integrity of the disputed passages.

This evidence is so varied and extensive as to furnish a complete moral demonstration. We have the unanimous consent of all ages. Besides printed copies of the New Testament in all languages, we have manuscripts, versions, and the writings of the Fathers, of the highest credit and antiquity, all uniting in one unbroken testimony to the divine authority of the passages under consideration. But as these arguments may be read by some persons not acquainted with ecclesiastical antiquities, and, as it is important, the most unlettered christian should fully understand and appreciate the nature of the evidence we are about to adduce, a few preliminary observations may be necessary.

The books of the New Testament being written under divine inspiration, and completing the canon of Holy Scripture, were designed by God to be the public inheritance of his church, and to be the medium through which his truth should be preserved and transmitted from one generation to another. They have, therefore, always been held in the highest veneration as the oracles of God, and have been used publicly in the church, and privately in the closet, for the instruction and edification of christians from the apostolic age to this day. The wide diffusion of christianity, and the consequent increase in the number of churches and professors, increased the demand for the Holy Scriptures, and hence copies were multiplied to myriads. Prior to the art of printing, these copies were *written*, and hence they are distinguished by the name *Manuscript*, which means, *written by the hand*. A multitude of these manuscripts, and some of them of great antiquity, have come down to our own times, and here is one source of evidence.

The New Testament was written originally in Greek, but when christian churches were established in countries where that language was unknown, or but imperfectly understood, translations had to be made for those churches. These translations are called *Versions*—hence the Latin version for the churches in Italy, the Syriac version for the churches in Antioch and various parts of Syria, and the Ethiopic, the Persic, the Arabic, the Coptic, the English versions, and many others, both ancient and modern. These versions still exist, and can be referred to, and hence another source of evidence.

Besides the inspired writings, we have a multitude of others composed by pious men, in different ages and countries. Some wrote to defend christianity against the assaults of enemies; some to explain and illustrate its doctrines and duties; some wrote commentaries and homilies upon the Scriptures, and others wrote historical accounts of the church from the first propagation of the gospel. Now, these writings abound with allusions to the Holy Scriptures, and with numerous quotations from every book both in the Old and New Testaments. The authors who wrote in the earlier ages of the church (say during the

first three or four centuries of the christian era) are called Fathers, and their writings are so voluminous and their scriptural quotations so numerous, that if every copy of the Scriptures were lost, almost the whole might be restored from their writings, which have come down to our own times. Here, then, is another means by which the integrity of the sacred text may be established.

From these several sources the reader will see that we have means of ascertaining the general state of the sacred text through all ages, from the present day up to the time when the Apostles wrote the sacred books. A simple case may illustrate the nature of the evidence we are about to examine. We certainly know what books and passages are contained in the Holy Scriptures *now* in our printed editions, and by referring to those printed by our ancestors a century ago, we can fully ascertain that precisely the same were received then; and by carrying our researches farther, we can as easily ascertain that they were the same two, or three, or four centuries ago; and we are fully assured that the regular use of the Scriptures in our places of worship, the daily study of them by myriads of christians, the thorough knowledge which we have of their contents, and the critical labour bestowed upon them, must render it absolutely impossible for any person to interpolate a single verse without detection and exposure. Similar means of guarding the sacred text have obtained in all ages, and if it would be impossible for any one to interpolate a *verse* in the present day, the reader may judge how impossible it would be for any one, in a former age, to interpolate whole chapters, especially in so small a book as that of Matthew or Luke, without detection and exposure.

If, then, on examining the evidence before us, we find that the historical passages respecting the miraculous conception are contained in all manuscripts, versions, and writings of the Fathers, up to the very age of the Apostles, and that no evidence of a contrary kind can be adduced, the conclusion is irresistible, for it is sustained and borne out by a moral demonstration, that those passages *are* a part of the inspired text.

*Manuscripts.*—Not less than six hundred and seventy-four Greek manuscripts of the New Testament, or different portions of it, have been examined by learned men. Some of these documents bear evidence of being fourteen or fifteen hundred years old, and thus they show the state of the sacred text up to the fourth century; and as these were copied from others of a still greater antiquity, we have probably in them a representation of the sacred text as it stood in an age approaching near the time of the Apostles. These manuscripts all concur to establish the genuineness of the passages under consideration. There is not one of them, containing the Gospel of Matthew or Luke, which does not contain the account of the miraculous conception. Erasmus, Stephens, Beza, Walton, Mills, Bengel,

Westein, Matthei, Knappe, Griesbach, Scholz, and many others, have searched and researched these ancient documents, and published the result of their labours, and not one of them makes an exception against the integrity of the passages in question. Some of these learned men have travelled far and wide to explore the libraries of colleges and the archives of nations, but the result is the same. Since the invention of printing, about fifty biblical critics have published editions of the Greek Testament, and these editions embody the result of their researches into ancient manuscripts, but no biblical critic, whatever may be his creed, has discovered in those manuscripts a reason even to doubt the genuineness of the passages which relate to the miraculous conception. The fact before us, then, is this:—That all the printed editions of the Greek text of the New Testament, and all the manuscripts of it, whether ancient or modern, which have been examined, contain those passages; and this the Unitarians themselves are forced to acknowledge. If, then, the integrity of any text in the Bible can be settled by an appeal to the testimony of manuscripts, the evidence before us is irresistible, for the testimony is UNANIMOUS. Thus the Unitarian heresy is confronted by the clearest demonstration, and we have reason to thank God for his gracious providence in preserving to his church those venerable records which render this proof of the integrity of his word so indubitable.

*Versions.*—The versions or translations of the New Testament into other tongues present the same united testimony against the heretical dogma. I have before me Bishop Walton's Polyglot, containing five ancient versions, namely, the Syriac, the Latin Vulgate, the Ethiopic, the Arabic, and the Persic, and in each the disputed passages are included. The Persic version before me was printed from a manuscript dated 1314. It contains every verse respecting our Saviour's incarnation, and though its authority is not so weighty as others of higher antiquity, it is valuable in uniting with the general evidence, and in representing the gospels used by the christians in Persia. The Arabic version was made probably about the ninth century. It contains every verse of the passages disputed by the Humanitarian, and proves that the gospels from which it was translated were the same as the Greek text of the present day. The Ethiopic version is supposed to have been formed by Frumentius, who, about the year 330, first preached christianity in Ethiopia. It agrees with the Arabic and the Persic in establishing the integrity of the Greek text, and shows that the Gospels of Matthew and Luke, used by the Ethiopian christians fifteen hundred years ago, taught the miraculous conception. The Latin vulgate version of the New Testament is based upon a translation made either before the close of the first century or in the second century. Tertullian quotes it in his writings, as it was formed from the Greek text of a still higher date,

it carries us up to the time when the Apostles lived. It contains every sentence of the passages which assert our Lord's incarnation, and thus fully proves that they are no interpolation, but a genuine part of the original records of inspiration. The Syriac version bears evidence of being still older than the vulgate, and was probably formed in the first century, and as it is a translation from the Greek, the text it generally represents must be coeval with the autographs or original writings of the apostles themselves. This version also contains every sentence relating to the miraculous conception. When Buchanan was in India, he visited the ancient Syrian churches there, where he found the Holy Scriptures in the Syriac language. These Scriptures were taken there, it is said, before the year 325, and one manuscript examined by Buchanan was said to be above one thousand years old, but no omission of the gospel narratives of the miraculous conception. In reference to these versions, it is to be observed, that they not only contain the *substance* of the doctrine, but the very words and expressions employed bear such a close conformity to the original as is truly remarkable, and shows the copies from which the translations were taken had such a verbal agreement as establishes the integrity of the Greek text beyond dispute.

Besides *these Ancient Versions*, there were many others made at an early period. The Gothic version, by Ulphilas, in the fourth century; the Dalmatian, by St. Jerome, in the fourth century; the Anglo-Saxon, for our own ancestors, made by the venerable Bede in the early part of the eighth century; the Slavonic, or old Russian version, at a later period; and these ancient translations all contradict the Humanitarian allegation, and join with the more ancient in proving it to be an invention. I have before me Bagster's Polyglot, which contains the German, the Italian, the Spanish, and the French versions, besides the English, the Syriac, and a Hebrew version formed recently by Greenfield. It is scarcely necessary to add, that all these contain the narratives of Christ's miraculous conception, as they stand in the original, with the same uniformity of expression as is found in the more ancient versions. The Holy Scriptures have been published, either whole or in part, in about one hundred and sixty languages or dialects, and each version, which contains the gospel history, contains also the record of the Saviour's miraculous conception. We are well aware that the principal stress of the argument lies in the evidence furnished in *Greek* manuscripts and *Ancient* versions; but must also be remembered that the principal modern versions have been taken from a collation of *ancient* manuscripts; and also that the modern printed editions of the Greek text are the results of the most elaborate examination of both ancient versions and manuscripts; and since they all concur in establishing the same truth, it presents a testimony so complete, so thoroughly understood, and so unanimous, as to force conviction

and crush every idle speculation which opposes it. In reference to versions, then, the evidence is this—that every version, ancient and modern, however remote from each other in the age when, or the country where, they were formed, agrees with the Greek text of our own day, and with the manuscripts of all ages, in the narration of the miraculous origin of our Lord's human nature. In one word, all the millions of copies of the Scriptures in whatever age, country, or language they were published, contain the truth as it stands in our own English Testament. If this evidence is not proof, it may well be asked, Where can proof be found?

The *Fathers*.—We proceed to the testimony of the Fathers, and these we shall quote, not for authority, but evidence. It was the constant practice of the Fathers, as it is with us, to support their religious sentiments and practices by an appeal to the Holy Scriptures, especially the New Testament; hence, they abound with quotations, and from their quotations we may learn whether or not the texts they quoted, or the facts they alluded to, were the same as are recorded in the Scriptures we use at the present day. In reference to the narrative of our Lord's incarnation, this will soon be rendered apparent. For the sake of brevity, we shall confine our inquiries to the three first centuries, beginning with the later period and ascending to the highest antiquity. Peter of Alexandria (A.D. 306) speaks of the Angel's salutation to Mary, and says, "We may understand those words of Gabriel, '*The Lord be with thee*,' to mean God, the Word, be with thee; for they signify that he was conceived in the womb, and became flesh." This plainly shows that he read the narrative of Luke as a part of the gospel. Methodius (A.D. 306) having spoken of the deluge, goes on to say, "God, lest mankind should be altogether destroyed by forgetting what was right, commanded his own Son to communicate to the prophets his advent into the world, which was to be by the flesh;" and again, "Christ was thus a man filled with unmixed and perfect Divinity, and God contained in man." Evidently the incarnation, as taught in the gospel history. In the creed ascribed to Lucianus (A.D. 300) it is declared of Christ, that "He was in the beginning with God, the Word, God, according to what was said in the gospel, *and the Word was God, by whom all things were made, and in whom all things subsist*; who in the latter days came down from above, and was born of a virgin according to the Scriptures." The scriptures which most explicitly teach this fact are the narratives of Matthew and Luke. The council of Antioch was held A.D. 269, and the Creed of that council, speaking of Christ, says: "We believe also that the Son, who was with the Father, being God and Lord of all created things, was sent from heaven by the Father, and took our flesh and became man: wherefore the body which he had from the Virgin, contained *all the fullness of the Godhead bodily*, and is unchangeably united with the Godhead."

Dionysius of Alexandria (A.D. 260) says, Christ is "he who came down to Abraham ; he came down to Moses to free the people ; and now in the latter times coming for our sakes, not in the form of fire, but was conceived in the Womb of the Virgin Mary. . . The Holy Ghost came upon her, the power of the Highest overshadowed her, and the Holy thing that was born was the child Jesus ; the mighty God, the powerful, endured the cross, despising the shame." Here the words spoken by the Angel Gabriel are quoted, and the same writer elsewhere refers to the angel appearing to Joseph in a dream ; also to Bethlehem as the place of Christ's birth ; to the flight into Egypt ; to Christ, when only twelve years old, conversing with the doctors of the law in the Temple ; and to almost all the transactions recorded in those passages rejected by the advocates of the Humanitarian heresy---thus proving that they were recognized in his day as a part of the divine records. Cyprian (A.D. 250) speaking of the twofold nature of our Lord, says "That this was to be the sign of his birth, that he should be born of a virgin, man and God, son of man and of God ;" again, "That Christ is man and God, formed of each nature, that he might be a mediator between us and the Father."

Origen (A.D. 240) speaking of the wise men who worshipped Christ at his birth, says, "They came bringing presents, which I may so say, they offered as symbolical to one who was compounded of God and mortal man ; gold, as to a king ; myrrh, as to one who was to die ; and incense, as to God : they offered these, when they knew the place of his birth : but since the incarnate Saviour of mankind, who was superior to the angels that assist men, was God, an angel repaid the piety of the wise men in worshipping Jesus, by warning them,"\* &c. Hippolytus (A.D. 224) speaking of our Lord's divine and human nature united, says "The Word of God, who was not fleshly, put on the blessed flesh from the blessed Virgin, like a bridegroom, wearing a garment for himself, in the suffering of the cross ; that blending our mortal body with his own power, and uniting the corruptible to the incorruptible, and the weak to the strong, he might save lost man."† This author further observes, "When he came into the world, he appeared God and man. It is easy to understand that he was man, since he was hungry, and weary, &c. But it is also plain that we may see his Divinity, where he is praised by angels, beheld by shepherds, &c. You have seen that according to the flesh he was of David ; but according to the spirit he was of God : wherefore it is proved of the same person that he was both God and man."‡ The same writer refers also to Luke i. 40, and renders it quite evident that the whole narrative of the incarnation was a part of scripture then as it is now.

\* Origenis c. Celsum l. I. § 60, vol. I. p. 375.

† Hippolyti de Antichristo c. 4, vol. I. p. 6.

‡ Hippolyti Fragmentum, l. I. p. 225.

Tertullian (A.D. 200) has written at large upon the person of Christ against the monstrous heresies of Marcion. He says, "He who was to consecrate a new birth, ought to have been born in a new way : concerning which the Lord was to give a sign, as Isaiah declared. What is that sign? *Behold a virgin shall conceive in her womb, and bear a son.* The virgin accordingly conceived and bore Emmanuel, *God with us.*"\* This is an evident quotation from Matt. i. 23. Again, Tertullian as clearly quotes the passage in Luke i. 35, where the angel Gabriel says to Mary, "*Therefore that holy thing which shall be born shall be called the Son of God.*"† The same writer abounds with references to the narrative of Christ's incarnation. Clement, of Alexandria (A.D. 194), has numerous references to the Divinity and incarnation of our Lord. As God, he ascribes to him the names, the attributes, works and worship of Deity, but as man he speaks of him being born of the Virgin, clothed with flesh, and dwelling on earth with men.

Irenæus. This Father flourished in the year 185. He tells us he had seen Polycarp, who was contemporary with the apostles, and by them appointed Bishop of Smyrna, and who had conversed with many who had seen Christ. This writer has many references to, and quotations from, those very Scriptures which Unitarians desire to expunge from the word of God. He states, "The whole church, although dispersed through the whole world, even to the ends of the earth, has received from the apostles, and their disciples, the belief in one God, the Father Almighty, who made the heaven and the earth, and the sea, and all things therein, and in Jesus Christ, the Son of God, who was incarnate for our salvation." In another place he says that Christ, from his great love towards his creation, submitted to be born of a virgin, himself uniting man to God, and suffered under Pontius Pilate," &c. Writing against the Gnostics, who held the heresy we are refuting, he quotes the very words of Matthew i. 18. *Now the birth of Christ was in this wise*, and observes, "lest we should chance to think him a mere man, he is called *Emmanuel*, God with us."‡ Again, he says, "God therefore became man, and the Lord himself saved us, giving us the sign of the Virgin,"|| and in sec. 4, quoting Isaiah vii. 10, he further observes, "By the words now quoted the Holy Ghost has accurately signified his birth, which is of a virgin, and his substance, that he is God : for the name Emmanuel signifies this." Justin Martyr (A.D. 150) certainly speaks of Christ as truly and properly God, and argues, that in his divine nature, he is the Jehovah who often appeared to the patriarchs and prophets. He says our Lord "formerly appeared to Moses and the other prophets in the form of fire, and in an incorpo-

\* Tertull. de Carne Christi, c. 17, p. 320.

† Tertull. adv. Prax., c. 27, p. 516.

‡ Irenæi I. 3, c. 15. § 2, p. 204. || Irenæi, I. 3, c. 21, p. 215.

real image : and now, in the time of your empire (addressing the Emperor Antonius Pius) becoming man by a Virgin, according to the Father's will, he endured to be despised, and to suffer for the salvation of those who believe in him."\* In another place, reasoning with Trypho the Jew, after establishing the proper Deity of Christ, and proving that he is the true Messiah, he says, "If you had known this, you would not have spoken blasphemies against him who is already come, *and who has been born*, and suffered, and ascended into heaven."† There are many other passages in Justin bearing upon the incarnation of our Lord, but want of space forbids us to insert them.

Ignatius, as Dr. Burton observes, was bishop of Antioch. Theodoret says that he was appointed by St. Peter, and the apostolical constitutions say that it was by Paul. However this may have been, it seems certain that he succeeded Euodius in the see of Antioch, and probably in the year 69 or 70, according to which date he might easily have conversed with the apostles, as Chrysostom expressly says that he did. He was sent from Antioch to Rome, to be exposed to wild beasts in the amphitheatre, and on his journey wrote his epistles. This event is said to have occurred in the year 107. † In *his* epistles, then, we read the sentiments of one who lived in the days of the Apostles, and was bishop of that church so distinguished by the labours of Paul and Barnabas, and only about 20 years after those eminent men were sent forth by that same church to preach the gospel among the Gentiles. In the Epistles of Ignatius we have the sentiments of one to whom the doctrines and writings of the Apostles were as fresh, as familiar, and as well known, as the sentiments and writings of Wesley and Fletcher are to us. Let us then take an extract or two from the records of this saint, penned while joyfully contemplating the hour of his martyrdom.

The first epistle of Ignatius is addressed to the Ephesians, and the title of it contains the following words, "Ignatius to the church at Ephesus—which was pre-ordained before the worlds—according to the will of the Father, and of *Jesus Christ our God*." The same expression of "*Jesus Christ our God*," occurs in the title of the Epistle to the Romans. Having warned the Ephesians to beware of those who taught false doctrines, and whom he considered as almost incurable, he adverts to Christ and says, "There is one physician, fleshly and spiritual, made and not made, God born in the flesh, true life in death, both of Mary and of God, first capable of suffering, and then incapable." Here the fact of our Lord's incarnation is asserted in exact conformity with the statements of St. Matthew and Luke—that Christ was "*born of Mary and of God*." After quoting

\* Justin Apol. I. c. 63, p. 81.

† Justin Dial. cum. Trypho, c. 126, p. 219.



from St. Paul (1 Cor. i. 20)—“*Where is the wise, where is the disputer?*” Where is the boasting of those who are called intelligent?” He adds, “for our God Jesus Christ was conceived by Mary, according to the dispensation of God, of the seed indeed of David, but of the Holy Ghost.” In the next chapter he alludes to the Star, which guided the wise men to Bethlehem, and mentions some extraordinary circumstances, which he conceived either figuratively or literally to have attended its appearance. “Then,” he says, “all magic art was destroyed, and every bond of iniquity was abolished: ignorance was put away, the old kingdom was destroyed, when God was manifested humanly.” We might quote many others, but the present may suffice.\* Dr Burton observes, “There is not one of the Ante-Nicene writers from Barnabas to Lactantius,” that is, from the first century to the fourth, “who does not mention that Christ was *born of a virgin*. This circumstance alone destroys the notion of Christ being born in the ordinary way. There is not one of these Fathers who does not speak of Christ *being made man*, of his *coming in the flesh*. The expression θεός *ενανθρωπήσας*, *God becoming man*, θεός *εσαρκωθείς*, *God being incarnate*, are very common in their writings.” We have purposely confined our attention to the first three centuries of the christian era, because, if the evidence in that period be clear, the argument is established beyond doubt. As we descend lower the evidence greatly accumulates; though it cannot be more clear and decisive in its nature, it increases in quantity; and whole volumes of testimony might be compiled from the writings of subsequent ages.

The evidence, then, from the Fathers, is most conclusive. It not only fully proves that the Fathers held the doctrine in question, but that the passages which the Unitarian desires to expunge, stood in all the copies of the Scriptures which those Fathers used, just as they stand in our own version and in the Greek text of the present day; and were indeed those principally which they quoted, and on which they laid the greatest stress in their arguments on this subject. The conclusion, therefore, is inevitable, that they are as much a portion of inspired writings as any other chapter or verse contained in the Holy Scriptures. Indeed, if these be impugned, there is no passage which can be defended, nor is there any evidence by which any writing, human or divine, can be established.

We may now ask the reader to review the evidence before him, and condense it into a focus. Let him remember that the passages which the Unitarian desires to blot out from the sacred page are contained in every manuscript of the Greek text that is known, however ancient; and in every printed edition in existence—in every version, in whatever region it may be found,

\* Those who desire to enter more fully into the opinions of the Fathers may consult Bishop Bull and Dr. Waterland on the Trinity; and Dr. Burton on the Testimonies of the Fathers, to which work the author acknowledges himself indebted.

and in every language in which it may exist; and that the same passages are quoted or referred to by every Father of the christian church, even up to the age when the apostles lived, laboured, and wrote their divine records. This body of evidence is so overwhelming and irresistible, that even Socinus, the modern founder of Humanitarianism, never attempted to impugn it; and Lardner, though an avowed Socinian, admits it as indisputable. His great work on the Credibility of the Gospel History shows that he was familiar with the whole subject, but the evidence was too bright and full to allow him even to entertain a doubt. He strenuously contends for the miraculous conception, and the authority of the passages which so unequivocally teach it.

Before we close our remarks on the integrity of the gospel history of the incarnation, we must notice the pretence by which the Unitarian seeks to establish his right to erase that history. As this cannot be found in the manuscripts, versions, or Fathers, some pretext must be found from another quarter, and hence it is alleged that the gospel used by one Marcion, did not contain the two first chapters of St. Luke; and that the gospel used by the Ebionites did not contain the account of the miraculous conception and birth of Christ, as recorded by Matthew. This pretence must therefore be examined, and we are confident this examination will add to the evidence we have already adduced.

As to Marcion, we observe, 1st, that he lived in the *second* century, but we have already shown from Ignatius, that the gospel narrative of the miraculous conception existed in the *first* century, as in our Scriptures at the present day; therefore, if Marcion's sentiments and character in other respects were unexceptionable, his testimony in this matter would be confronted and disproved by that of an earlier date. Marcion was a public character in A. D. 140; Ignatius was made Bishop of Antioch, A. D. 69 or 70. 2d. The gospel, said to be used by him, was *not* the gospel according to Luke. He did not ascribe it to Luke, nor to any other evangelist—it was *his own*—a mere compilation of truth and falsehood, in which some things were abridged, and some added, and others altered at his own pleasure. It has, therefore, no more to do with the sacred canon of Scripture than the verses of the sybils, the raving of Johanna Southcote, or the spurious books of the Mormonites in our own day. 3d. Marcion was one of the most notorious heretics that ever lived, as well as one of the greatest corrupters of the Sacred Scriptures.

Dr. Lardner has given a copious account of Marcion in his *Credibility of the Gospel History*; and, as he is a Socinian writer, I shall extract from him an account of this propagator of heresy. Marcion taught, that besides the good and benevolent Deity, there was another who was evil. That the evil Deity was the creator of the world, against the will of the benevolent Deity: he taught that this malignant Deity was the God of the Jews—the Jehovah of the Old Testament, and the author

of the Jewish law of sacrifice. He said that this Deity was cruel, severe, jealous, and the enemy of the good Deity, and of mankind. He maintained that Jesus had no real body, and, therefore, denied that he was either miraculously conceived or born at all in any way; that his body was a mere phantom. According to Tertullian, who lived in the same century, he held that human actions were not free, but controlled by necessity. He denied the resurrection of the body. According to Tertullian, Origen, and Athanasius, he believed there were to be two Christs, the one sent by the good Deity to deliver men from the creator of the world and from the malignant influence of matter, and another to be sent by the evil principle. He condemned marriage—pronounced it sinful, impure, and odious in the eyes of the true God, whom he called a hater of marriage. The Marcionites fasted on the Sabbath or seventh day, out of their hatred to the God of the Jews, who was the creator of this world.

To support these Gnostic fancies, Marcion rejected the whole of the Old Testament as proceeding from the Creator, the author of all the sin and misery in the world. He argued that the law and gospel could not come from the same being, as they are inconsistent one with the other. The New Testament he mutilated to render it subservient to his view. He rejected the history of Christ's incarnation, because, from his opposition to matter, he would have it that Christ had no real body. He rejected altogether the gospels of Matthew, and Mark, and John, the Acts of the Apostles, and twelve of the other books. Even those which he received he abridged, interpolated, or altered to suit his purpose, rejecting all passages which admitted the authority of the Old Testament, or which related to the law and the prophets, or which were quoted from thence, as plainly foretelling the coming of Jesus Christ, or which spoke of his Father as the Creator of the world. Such is the account which Lardner himself furnishes of Marcion; and all his statements are supported by their respective authorities at the foot of the page.

This Marcion, then, is the authority which Socinian writers plead for expunging the account of the Evangelists respecting the miraculous conception. How much that authority is worth the reader will judge, and perhaps concur with us in stating, that they might as well soberly request us to adopt *all* the vagaries of Marcion at once, as the one they recommend is about as rational as any he maintained. Yet, with all these facts before them, the editors of the Unitarian Testament, called the *New Version*, speak of Marcion as a learned man, and his hateful heresies are coldly named as *eccentricities*. Miserable must be the criticism which calls such learning to its aid, and hopeless must be the system which needs such a patron. To plead the authority of Marcion for altering the Gospels of Matthew and Luke, is such drivelling as presents an insult to common sense; and

an outrage upon all decency and moral feeling. Why not pitch the authority of Simon Magus against Peter, of Elymus the sorcerer against Paul, and Cerinthus against John? for there is certainly as much learning, as much sound divinity, and as much respect for truth, in doing the one as the other!

The other pretence set up by those Unitarians who deny the history of our Lord's incarnation is, that the Ebionites had a gospel in the Hebrew language which did not contain the narrative of that event, and that the Ebionites, and also Cerinthus and Carpocrates, who used that gospel, did not believe in the miraculous conception, therefore the narratives in Matthew and Luke are to be rejected. This pretext displays as much love for the truth, and about as much candour and ability in defending it, as the one we have just examined, as will shortly appear.

Respecting this argument we observe, 1, that it is partly built upon a false assumption; and 2, that what truth may remain in the statement, does not warrant the conclusion drawn from it, but the contrary.

1. Respecting the Ebionites, or Nazarenes, there were two sorts of them, as Dr. Lardner contends, and they differed materially from one another. One sort, as Lardner maintains, *did* believe in the miraculous conception, and received the Gospels of Matthew and Luke entire, and all the other writings of the apostles. These, he contends, were by far the more numerous party. That there were others under the name of Ebionites, who rejected the miraculous conception, and had a book called the Gospel according to the Hebrews, is admitted; but this no more militates against the true gospel narratives than did the false gospel of Marcion, or the vagaries of any enthusiast of the present day; for it is a matter of history that these Ebionites held other monstrous errors, and, like Marcion, had framed a gospel to suit their heretical views. For instance, while they denied the Saviour's incarnation, they held that an angel resided in him.\* They contended for the observance of the Mosaic law as essential to salvation, like the Judaizing teachers, who opposed the truth as proclaimed by the Apostle Paul, and of whom he speaks as preaching another gospel. Gal. i. 6-8. Moreover they denied the inspiration of the prophets, and said that they spoke from themselves.† Origen states, that they rejected St. Paul's Epistles, and did not consider him a wise or good man. Eusebius also states, that "They were called Ebionites, because they had but a low opinion of Christ, thinking him to be a mere man, born of Joseph and Mary. They are fond of the external observances of the law of Moses. They also reject Paul's Epistles, and call him an apostate from the law." And Irenæus states, that they used only the Gospel of Matthew. But even,

\* Textul. de Carne Christi. 14, p. 319.

† Method. Sympos., p. 113.

this gospel was mutilated to correspond with their own notions, so as to bear but a distant resemblance to the original. Some fragments of this book, preserved in the writings of the Fathers, have come down to our times, and besides giving evidence of great mutilations, contain interpolations of such ridiculous statements as shock common sense, contradict the Scriptures, and show it to be a spurious production.

As for Cerinthus, he is acknowledged to be the propagator of the Gnostic heresy, opposed by the Apostle John ; and Carpocrates was of the same school. Both these men held some notions in common with Marcion the heretic before described. They maintained that God was not the Creator of the world, but that the world was made by angels. One rejected all the Old Testament, and both rejected a considerable part of the New Testament ; and like the Ebionites, they contended that Christ was the Son of Joseph and Mary, though Lardner in vain endeavours to acquit them of this error.

These, then, are the men who are gravely proposed to be our standard, and whose authority, it is said, should induce us to reject a portion of God's holy word. These early corrupters of the Christian faith, whose nascent errors, under their predecessors, the Judaizing teachers, began to appear in the days of Paul, and whose matured heresies were predicted in his writings. These examples of wisdom, modesty, sobriety in judgment, discrimination, and love to the truth, are proposed to be our model in deciding the canon of the Holy Scripture. These men, with Simon Magus as their prototype, and whose word, like that of Hymeneus and Philetus in their day, did eat as doth a canker—these men, who, more than a thousand years ago were convicted and denounced by the whole church of God as wilful corrupters of the scriptures—these men, whose visionary lucubrations (the productions of a distempered brain and a depraved heart) have long ago perished from the earth, and their dishonoured names disappeared from the annals of time, had not the writings of their opponents brought them down to our times, are introduced again by Dr. Priestly in the eighteenth century, and by his successors in the nineteenth century, to teach us theology and biblical criticism ! These men, I say, who taught that God was not the Creator of the world, and that Paul was not an apostle, and mutilated the oracles of heaven to suit their fancies, are dragged from the caverns of their infamy to supplant the teachings of the inspired records. Such is Unitarian reasoning, and such Unitarian theology ! The convicted Marcion has more credit with them than a thousand manuscripts sustained by all the versions in the world ; the figment of a distempered Gnostic commands more respect than the dictates of eternal truth. Surely nothing can more fully expose the weakness of error than such attempts to uphold it, and nothing more loudly confess the power of truth than such attempts to overturn it. But when

men thus pervert their reason to establish a theory they denominated rational, we can only pity the blindness and infatuation, which are the moral and judicial results of resisting the plain truth of God. Acts xxviii, 25-28.

As one error becomes the parent of another, the reader will clearly see that the monstrous errors of the Gnostic system, rendered it necessary for its authors and abettors to discard the doctrine of the incarnation as taught in Scripture; and then, to sanction this rejection of the doctrine, it became further necessary to distort, mutilate, and corrupt those Scriptures which plainly asserted it. But this fact, so far from militating against the integrity of these parts of Scripture, establishes them. Had not these Scriptures confronted them, there would have been no need for mutilating them; and therefore the same history which proves that they corrupted these parts of Scripture, proves that those parts existed previously, and were received by Christians generally. Just as their denouncing Paul as an apostate, proves that his writings then existed; and just as their rejection of the Old Testament proves that it then existed, so their rejection of portions of Matthew and Luke proves that these rejected portions existed; and as they were received by all except the abettors of monstrous heresies—we have here a demonstration that they were originally from the hands of the inspired penmen. This demonstration is complete, for it is unanimously and universally sustained. Thus the heresies of the Gnostics, instead of weakening, give a higher confirmation to those very Scriptures which the Unitarian desires to expunge, and make the tongue of an enemy confess their divine original.

The divine authority of those portions of Scripture being thus established, it necessarily follows that the doctrine of the incarnation is *true*; for it is not even pretended that the passages are mistranslated or ambiguous, or their meaning in any way open to question or exception. Here, then, the controversy might end; but, in order to present a few additional specimens of the fallacies adopted to sustain a theory against the palpable decisions of Holy Scripture, a few of the minor objections may be noticed.

One objection to the account of our Lord's incarnation is derived from an alleged discrepancy in chronology. The birth of our Saviour is set forth by St. Matthew as taking place while Herod was king of Judea, and Luke states that Jesus was about thirty years of age when Tiberius the Roman Emperor was in the fifteenth year of his reign. This, it is said, involves a discrepancy; for, from the death of Herod to the fifteenth year of Tiberius, there was a period of about thirty-two years; and this objection is held forth with triumph, as abundantly sufficient to invalidate the testimony of the Evangelists respecting the incarnation. This kind of reasoning resembles that of Paine and other infidels, who, to give a plausible pretext to their infidelity, try to find contradictions in the Holy Scriptures.

To this objection, however, an easy reply is at hand, for, 1. The objection has a reference merely to *chronology*, and has no more to do with the miraculous conception of the Saviour than it has with his resurrection; and, as an apparent discrepancy in dates could not invalidate the fact of his resurrection, no more can it invalidate the fact of his miraculous conception. 2. Nothing is more uncertain than the chronology of ancient events. Profane history is full of discrepancies which no skill in chronology can reconcile, and it betrays a sad want of candour to raise an objection to a scriptural fact on this ground; nor can any such objection be valid, since the ground of it is incapable of demonstration. Moreover, as the Evangelists wrote under inspiration, we are certain they are right, while we are equally certain that profane writers, of the best credit, have often fallen into grievous mistakes. We, therefore, take the facts as they stand recorded by the Evangelists to be true, and leave infidels and gospel rejectors to place more credit in profane authors if they please. 3. But, in the present instance, it so happens that we have the collateral testimony of profane history corroborating the testimony of the evangelists, for history informs us that Tiberius reigned jointly with Augustus Cæsar two or three years before he reigned alone. Supposing, therefore, that the evangelist Luke included this period as a part of the fifteen years' reign of Tiberius, the discrepancy vanishes, and that which Unitarian unbelief alleged to invalidate the testimony of the sacred historian, when examined, presents a collateral evidence in support of its truth. Did the editors of the so-called improved version know this fact? If they did, where is their candour and love for the truth of God? If they did not, where is their qualification for the task they have assumed? There is too much reason to believe they *did* know it, but intentionally suppressed it, that they might have a better opportunity of invalidating the credit and authority of the gospel history of the incarnation. The guilt which this conduct involves is awful, and those who knowingly quote such testimony against the truth of Holy Scripture are participators in the sin.

Another objection to the gospel narrative is drawn from the application of certain prophecies which are quoted by St. Matthew from the Old Testament. The Evangelist having stated the announcement of the angel to Joseph, respecting the conception of the blessed Redeemer, says—"Now, all this was done that it might be fulfilled, which was spoken by the prophet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is, God with us." C. i. v. 22-23. Again, speaking of the flight of Joseph and Mary with the infant Jesus into Egypt from the murderous jealousy of Herod, the same Evangelist observes, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." C. ii. v. 15. Having narrated the murder of the infants in Bethlehem, St.

Matthew states, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard of lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." C. ii. v. 17-18. The same Evangelist, in verse 23, also says, respecting the place where the providence of God caused the Saviour to be brought up:—"And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." In reference to these prophecies, a Unitarian writer observes, "Such misquotation, and false interpretation of passages from the Old Testament, so far from establishing, must sink the credit of those chapters in which they occur." That an avowed infidel should thus write would awaken no surprise, but that any one bearing the name of christian should thus charge the inspired writers with errors, contradictions, and absurdities, is unutterably distressing, and forces the conviction that he who can thus furnish weapons to the hands of infidels is an unbeliever himself, whatever he may affect to the contrary. It is not in the expectation of reclaiming such that these objections are noticed, but in the hope of preserving the simple and unwary from the snare so artfully laid, and to fortify the believer against such machinations.

If there were a difficulty in expounding these passages so as to show their application to the several events narrated—if no living writer were able thus satisfactorily to explain them, it would not necessarily imply that they were spurious; it would only imply our own inability and ignorance; for it is a principle with the christian that what God says must be true, whether he can unfold it or not; and every enlightened and candid critic must admit that the evidence of the integrity of the sacred text is a subject quite distinct from biblical interpretation. Then, again, three out of the four passages in question are quite distinct from the incarnation, and relate to events of another kind; and certainly the whole narrative of St. Luke is totally unaffected by any difficulties that might be found in the narrative by St. Matthew. So that, if misguided or unbelieving men thought they had an advantage in the supposed difficulties found in St. Matthew's Gospel, they are confronted by the testimony of St. Luke, where no such difficulties are found.

But the passages in St. Matthew are capable of a satisfactory explanation, and this we shall presently show. The Holy Scriptures being given by inspiration of God, and intended to be adapted to all ages, and unfold the character and purposes of God to all generations, are distinguished from all other books by their *fullness of meaning*. The promises and predictions announced, and the events narrated, have, in numerous instances, a twofold or a threefold application. As the institutions of the Mosaic economy involved the germs of the christian dispensation, and were typical of its richer blessings and more glorious designs; so the promises, predictions, and events of the Old Tes-



tament, while applicable to earlier times, and received a literal fulfilment in one dispensation, were applicable also to later times, and contained germs of truth, to be evolved under a brighter dispensation. For example, the promise of God that the land of Canaan should be given to Abraham and his *natural* seed, involved the promise of the heavenly Canaan to Abraham and his *spiritual* seed; and, though the promise was truly fulfilled in the first instance, it receives a higher fulfilment in the everlasting happiness of the saints, when they enter "that rest which remains for the people of God." See Hebrews iv. and xi. Many of the Psalms which express the personal conflicts and sufferings of David had a typical reference to Christ, and their higher fulfilment is shown to have been realized in the Saviour. Compare Psalm xxii. and xvi. with John xix. and Acts ii. Many predictions which relate to the glory of Solomon have a higher accomplishment in the extension and glory of the Saviour's kingdom. Compare Psalm cxxxii. 11, and lxxii. with Acts ii. 30. Luke i. 32, 33. Rev. v., xix. 5, 6, 16. Many predictions and events also, which were first fulfilled in the history of the Jewish people, had a higher fulfilment in the history of our blessed Lord, and of this class are the predictions quoted by the Evangelist. These we have now to notice.

The first prophecy, "that a virgin shall conceive and bring forth a son," is from Isaiah vii. 14. It was fulfilled in the days of Ahaz, so far as was necessary to be a sign to *him*, but a higher accomplishment was intended and realized in the fulness of time, when the Virgin Mary conceived and brought forth the Lord of Life and Glory. The second quotation of St. Matthew is taken from Hosea xi. 1. "Out of Egypt have I called my Son." This referred originally to the deliverance of Israel from the oppression and cruelty of Egypt, but that event was typical of another in the history of the Son of God, and was fulfilled in its highest sense, when the infant Jesus was called out of Egypt by Divine providence. The third quotation is from Jeremiah xxxi. 15, where Rachel is represented as "weeping for her children, because they are not." This prediction, expressed with so much beauty and pathos, was fulfilled in part when the Jews were so greatly destroyed and wasted in captivity, but it had a still more remarkable accomplishment when the mothers of Bethlehem lifted up their voice in one simultaneous cry of distress and anguish over their murdered infants; for never before was there such a concentration of maternal woe; and had a sculptor desired to commemorate the tragical event, no design could so graphically set it forth as the pathetic image of the prophet: "Rachel weeping for her children, and refusing to be comforted, because they are not." The fourth passage refers to our Lord's place of abode during his earlier years, "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." On this

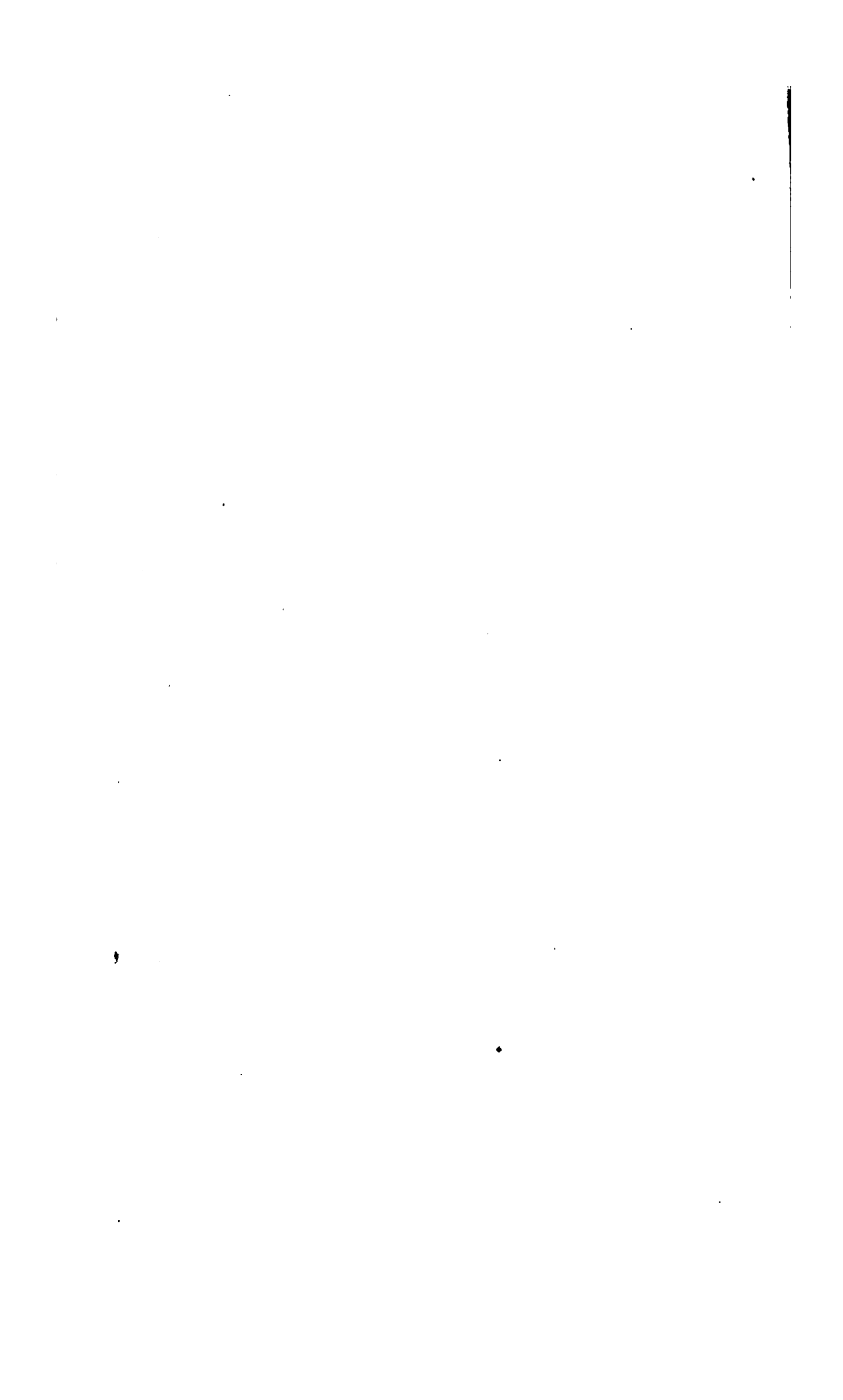
passage, a Unitarian observes: "We find no such thing foretold by any prophet:" thus intimating that it is false. There is a boldness in unbelief which makes one tremble. But we shall soon see whether the evangelist or his calumniator is false. Observe, then, there is not in these words a reference to any particular *prophet*, but to the *prophets* in the plural. We are, therefore, not referred to any specific passage, but to a general fact, to which all the prophets concur in bearing their general testimony, namely, "that Christ should be called a Nazarene." Now, though no prophet speaks of his residing at Nazareth, they all speak of his being called a Nazarene. The word Nazarene, like the word Galilean, with the Jews, was an epithet for a person mean, low, despised, and contemptible; and the repute of Nazareth may be seen, as Watson observes, from the words of the mild Nathaniel, when he asked in surprise—"Can any good thing come out of Nazareth." The prophets foretold that our Lord, notwithstanding his supreme dignity and glory, should be despised and rejected of men—accounted mean and contemptible; and Dr. Whitby properly observes, that the Saviour was sent to reside at the contemptible place of Nazareth, that he might have a name of infamy put upon him. Thus, then, the testimony of the prophets was fulfilled. Christ was despised on many accounts, and the place of his abode was one occasion of the contumely put upon him. As expressive of contempt, he was called "Jesus of Nazareth," and his disciples, for the same reason, were designated "the sect of the Nazarenes." The words of the Evangelist, therefore, are not false, but strictly true, and the Unitarian assertion is proved to be founded upon ignorance, or presumptuous impiety.

The application of these Old Testament prophecies to Christ, so far from deteriorating the evidence of the inspiration of the passages where they are thus applied, is a strong collateral proof of their inspiration; for it was only by inspiration the disciples knew the proper application of these prophecies to Christ, and perceived their fulfilment in him. Prior to the gift of inspiration they were dull to apprehend; and slow to believe the prophecies which spoke most distinctly of the Saviour. Frequently were they rebuked for their ignorance, their carnal views of the Messiah, and their hardness of heart; but when the Holy Ghost was given, he took of the things of Christ and showed them unto them—he opened their understandings, that they might understand the Scriptures, and then they could see what they had never seen before—the application of a multitude of prophecies to the incidents of the Saviour's life; and hence, in their writings, they are continually appropriating the facts they record to their respective predictions, and that with a decision and authority for which nothing but inspiration could qualify them. In these instances we have the Spirit authenticating his own ancient revelations, fixing them in their appropriate sense and application, determining their fulfilment, and thus connecting the

which we are surrounded, our only compass is the infallible word of God. If we incline our ear to its teachings, and our hearts to its requirements, we shall never fall. It is remarkable that while the Apostle Paul describes the downward course of error, he attributes it to a disregard to the word of God ; and when he would most earnestly admonish believers against such examples, he exhorts them to a steadfast adherence to the Holy Scriptures. " But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works."

#### APPENDIX.

In exhibiting the monstrous errors of Marcion, and other Gnostics, who rejected the account of the miraculous conception, we have shown that they denied that the Saviour had any real body, or, in other words, that he had not come in the flesh. We have already intimated that these heresies had begun to appear in the days of the apostles, but, having a little space, we advert to the proof. It is remarkable that St. John distinctly mentions this heresy as existing in his day,, and designates it Antichrist ; and one object of his writing was to expose this monster of iniquity, and guard believers from its malignant influence. The first verse of his Epistle is a strong expression of the *reality* of the Saviour's body against the Gnostic heresy, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life ; for the life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us." Thus, the apostle bears witness to the reality of the Saviour's body, by asserting, in the strongest manner, that they had recognised it by the senses of *sight, hearing, and feeling*. In the following passages he describes the Gnostic heresy, and pronounces it antichrist : "Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : every spirit that confesses that Jesus Christ *is come in the flesh* is of God ; and every spirit that confesseth not that Jesus Christ *is come in the flesh* is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is in the world." "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and antichrist." Such deceivers—such promoters of antichrist, are the authorities the Socinians have for mutilating the gospel narratives if the incarnation !!!



The Author had intended that the Tract which now appears should be on human depravity; but an infidel and blasphemous production having been issued against the miraculous conception, he thought it necessary to check its pernicious tendency by the present tract.

## DISCUSSION.

A digest of the terms and regulations for a proposed discussion between Mr Joseph Barker and the Rev. Wm. Cooke, on the subject, "What is a Christian?" embracing the principles of the Christian's faith and practice, as agreed on by their respective committees, say June 6, 1845, and mutually signed by the parties, at their affixed dates.

IT IS AGREED, VIZ.:-

I. That the question be first discussed, "What is a Christian?" With the principles of the Christian's faith and practice in their order. And also—1st. That in order to prevent the discussion being perverted from its legitimate and avowed objects, no statements shall be allowed to be made which impugn either the *infallible inspiration* of the sacred writings, or the *divine authority* of any book contained in the authorized version. 2nd. That the Holy Scriptures, including all the books of the authorized version, with the Hebrew text of Vander Hooght, as the original of the Old Testament, and the Textus Receptus as the original of the New Testament, shall be the only *authoritative* standard of appeal, with the following qualifications, viz.:- Should either disputant quote any passage excepted to by Kennicott or Boothroyd, in the Old Testament; or by Griesbach or Schulz, in the New Testament, such passage shall be considered fairly open to legitimate consideration and criticism. 3rd. That all quotations shall be made, in the first instance, by chapter and verse, from the authorized version. But each disputant shall have the *right* of reference to the original texts and critics, as above, when the authorized version is disputed. 4th. That the versions whose antiquity and character have weight—say the Septuagint, the Syriac, the Latin Vulgate, and the Chaldee Paraphrases, with the *Fathers* of the first three centuries, may be quoted in *illustration*; but not, as the scriptures above, for *authorities*. All quotations from Versions and Fathers to be made by *direct reference*, and the original text of each to be produced at the time, if required. 5th. That Mr. Cooke engages to take the lead in the discussions.

II. That neither disputant shall exceed one hour and a half each evening, the evenings being equally divided, unless the other relinquish his right, or refuses to occupy the time.

III. That the discussions take place in the Music Hall, or, failing it, in the Lecture Room. Admission to be by tickets, transferable, pledging the holder to non-interruption and non-interference. The number printed not to exceed the fair contents of the place. To be printed by an impartial printer, equally divided between the disputants, each half signed with the initials of the opposing party's secretary, to be disposed of as each party may choose, and any surplus employed as each pleases. Each party giving security, by deposit, to an accredited treasurer, for an equal share of the expense to be incurred, including a reporter.

IV. That the speeches be taken down by an accredited and impartial reporter; revised by each, under his approval; published by each, from the same *accredited* copy; and sold by each party, at his own option.

V. That as the discussion is now postponed till "the latter end of August," Mr Barker must give 14 days' notice to Mr. Cooke, or his committee, when it will be convenient for him to commence the discussions, and continue them to a close, when the evenings in each successive week—say ten evenings in three weeks—can be fixed on, all arrangements made, and means adopted to secure the integrity of the discussions, as agreed.

VI. That each party choose his own chairman; the chairmen to choose an umpire, "that all things may be done decently and in order."

VII. That the discussions be on A Christian, and his principles only. But, the *writings and speeches*—published or delivered—of each disputant, to be freely, but *fairly*, quoted and remarked on by each, for illustration, neither party being allowed to object to this. Each disputant being allowed ten minutes, if he require it, before replying, to arrange papers, notes, references, &c.

VIII. That the doors be opened at half-past 6 o'clock each evening, the discussions to commence at 7, and close at 10, or quarter-past 10 o'clock.

That a copy of this agreement be signed by each disputant respectively, and handed to the other party. To be printed and distributed, as the basis and terms of the discussions, when the other arrangements are made.

Witness—J. F. GRANT.

Signed by WILLIAM COOKE,  
June, 18, 1845.

Witness—ALEX. GUTHRIE.

Signed by JOSEPH BARKER,  
June 18, 1845.

P.S.—Mr Cooke proposed to commence the discussion on June 25, but this time was not convenient to Mr. Barker, who has since fixed Tuesday, August 19th, and three following evenings, and three evenings in each of the two following weeks.

N. B. The facts to be proved at a separate meeting.

No. VIII.

PRICE 2d

**SERIES OF TRACTS**  
OR  
**CHRISTIAN THEOLOGY.**

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THE  
**ORIGINAL STATE OF MAN**  
AND  
**HUMAN DEPRAVITY,**

BY  
**WILLIAM COOKE,**

(MINISTER OF THE GOSPEL.)

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LONDON :

JOHN BAKEWELL, METHODIST NEW CONNEXION BOOK  
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MAY BE HAD FROM THE WESLEYAN ASSOCIATION BOOK ROOM,  
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LONDON ; FROM BOOKSELLERS THROUGHOUT THE  
KINGDOM ; AND FROM THE AUTHOR.

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1845.



THE  
ORIGINAL STATE OF MAN,  
AND  
HUMAN DEPRAVITY.

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THAT man, in his present state, is not what he was when he came from the hand of his Creator, is a truth so obvious to reason, that it has been admitted by observant minds in all ages and countries. Whether we contemplate him as a citizen of the natural, the moral, or intellectual world, he appears with evident indications of being a fallen creature, and an object of Divine displeasure. He enters the world under circumstances of suffering and peril; he passes through it a subject of sorrow, toil, and affliction; and leaves it often with a convulsive groan, a victim of death, a prey to worms and corruption. In his body he is subject to innumerable pains, diseases, and dangers, and every moment exposed to the shafts of mortality; in his spiritual nature he is the dupe of ignorance and sin. Beclouded in his understanding, feeble in his judgment, perverse in his will, and corrupt in his affections, he becomes a slave to his passions; or, if restrained by counsel, example, or authority, from the extremes of depravity, he still remains (unless grace effect a change) an alien to God and a stranger to solid peace and satisfaction. With an immortal nature, his tendencies are earthly; with capacities for boundless attainments, he is absorbed and infatuated with a bauble; with an instinctive love of life, he is harassed by the constant dread of death; with a thirst for happiness, he is naturally impelled to a course which entails upon him misery and destruction!

With these facts before us, we ask, what is the cause? Do these results necessarily flow from the original constitution of man's physical and moral nature? Can we attach the blame to his Creator, by supposing that he at first formed man in his body a subject of disease and mortality; in his soul a victim to sin and misery? From such a supposition reason recoils with abhorrence. To entertain this would be to do violence to the plainest dictates of the human mind, for it would be to suppose that God, who is a being of absolute purity, is the sole author of sin—that God, a being of boundless benevolence, is the originator of all the misery which exists—which supposition would be both absurd and blasphemous. Even the unenlightened heathen never ascribed the origin of evil to the Supreme Deity, although in their attempts to account for it they were lost in fabulous and erroneous speculations.



The truth is, that although reason may determine that man's original state could not be what it is at present, and that God himself could not be the author of human misery, yet it was incompetent to discover the primeval state of man, or the cause of that melancholy change he has experienced. This mournful subject has indeed often been a theme of the poet's dirge and the philosopher's speculation, even in heathen countries; but their views present a strange and incoherent mixture of truth and fiction—what is true, being evidently borrowed from authentic tradition or revelation; and what is fabulous, the inventions of minds which sought to supply by conjecture such vacancies as lost or faded truth had left on the canvass of history. Even as an ancient painting of Raphael, Rubens, or some great master, when defaced by age, or torn into shreds by violence, but rudely put together and filled up by the pencil of some rash and unskillful hand, presents only a caricature of the proportion, harmony, and breathing genius of the original, so the discordant theories of heathen cosmogonists have more of contrast than resemblance to the simple narrative of the inspired volume. When Euryalus declares that man was made in the image of God—when Ovid makes the same assertion—when Cicero speaks of man as created erect, as if God excited him to look up to his former relation and ancient abode—when Catullus represents the unhallowed period in which justice was put to flight, and men imbued their hands in fraternal blood, and various crimes alienated the mind of God from mankind—when Tacitus traces the progress of depravity from a period of innocence to flagitious and abandoned wickedness; and when poets and historians generally speak of a gradual deterioration from age to age, of a change from a golden era of innocence to an iron depravity\*—we can clearly perceive the general outlines of sacred truth; but as these same writers blend their narrations with the most extravagant fictions, we see that truth so distorted, obscured, and corrupted by human invention, as to bear but a distant resemblance to the divine original. In the Bible alone, therefore, we have a true account of the original state of man, and the cause of his defection and misery. Here we have infallible certainty united with the highest antiquity—we are led by the hand and instructed by the voice of our Heavenly Father, and it is equally our duty and our privilege to listen to his teachings.

From the first chapter of Genesis we learn, that as man was the noblest, so he was the last, of the Creator's works. The mansion was first constructed and furnished, and then its inhabitant was formed. This was congruous to the order and fitness of things, and to the dignified position of man as lord of this lower creation. The world would have been incomplete without man. All the works of Jehovah were indeed worthy of him—good in their nature and perfect in their kind; and ha

\* Gray's *Commentary*.

looked upon them with complacency. In all these were displays of wisdom, power, and benevolence; but without man there was no mind to contemplate them—no being capable of seeing God in his works, and adoring him as their author. No being whose intellect could trace the wonderful effects in the universe to their Cause—who could perceive the adaptations of wisdom, or the provisions of benevolence, or the exhibitions of power. Nor was there a mind susceptible of moral emotions—not one that could understand God's will or receive his law, or commune with his Spirit—not one who could render him voluntary homage, or send forth to him an aspiration of gratitude, devotion, and love—indeed, not one to enjoy the presence of his Maker, or be conscious of his existence. 'This desideratum Jehovah supplied in the creation of man.

"And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image: in the image of God created he him; male and female created he them." In another passage it is added, "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. i. 26, 27; ii. 7. The language employed in this account of the origin of man, expresses his importance in the creation, his twofold nature, and his primeval rectitude.

In reference to his creation, there was a consultation in the Godhead, "and God said, let us make man"—phraseology which is peculiar, and applied to the creation of no other being but man. Gregory Nyssen observes "that the superiority of man, to all other parts of creation, is seen in this, that all other creatures are represented as the effect of God's *word*, but man is represented as the *work* of God, according to plan and consideration, *Let us make man in our image, after our likeness.*" Matthew Henry remarks, in the creation of other things God speaks with *authority*, but in the creation of man he speaks with affection, "*Let us make man.*"\* It is, doubtless, one instance out of many supplied by the Holy Scriptures, in which God has expressed the importance of man above all his works. Man was formed to be lord of this lower world, to hold communion with the Triune God, and enjoy an immortal existence; his creation, therefore, was distinguished and honoured by a consultation in the Godhead.

He was formed with a twofold nature, body and soul—the former, like that of the inferior animals, was derived from the dust of the earth, but the latter was produced by a divine *inspiration*—God breathed into his nostrils the breath of *life* (*πνεῦμα*) and man became a living soul—a being possessing a ration

\* See Clarke and Henry *in loco*.

and an immortal spirit. Yet these two substances, body and spirit, so diverse in their nature and properties, and brought into existence by separate modes of divine operation, are so intimately united as to form but one person—one conscious being.

The same text informs us that man was made in the image and likeness of God. God is a spirit, and it was the *spirit* of man that was formed in the likeness of God. We cannot conceive how a *body* could be formed in the image of a spirit, but we may conceive it possible for one spirit to resemble another. The soul of man, like its divine and glorious Author, was made spiritual in its nature, and immortal in its duration—made in the image of God's eternity. It was made like God, too, in its intellectual faculties, having understanding, will, and active power, and this is what divines call "the natural image of God in his creature."

But the language of the inspired writer has especial reference to the *moral* image and likeness of God; and what is meant by the image in this sense may be easily understood from parallel passages of Scripture. The wise man says, "Lo, this only have I found that God hath made man upright, but they have sought out many inventions," (Ecc. vii. 29); from which it is obvious that the original state of man was a state of uprightness, and in this consisted his moral resemblance to the Creator. The image of God is referred to in the New Testament, and in conformity with the above passage it implies a state of moral rectitude. Thus St. Paul describes believers as "Having put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him." Col. iii. 9, 10. Again, he exhorts believers in similar language, "That ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 22, 23, 24. From these Scriptures we clearly see what is the moral image of God. It is a state of *uprightness*, as opposed to carnal *inventions*—sinister purposes, corrupt designs, foolish and deceitful schemes of happiness. It is a state of divine *knowledge*—a knowledge and approbation of God and his holy will, as opposed to the ignorance and alienation which characterize our degenerate state. It is a state of *righteousness* and *true holiness*, contrasted with corrupt conversation and deceitful lusts.

From these and other intimations of man's original state, we see that he was a being of exalted moral excellence, and intellectual capacity—a creature endowed with great and glorious perfections. His understanding was bright, vigorous, and comprehensive, free from the bewildering mists of prejudice, and intuitively stored with knowledge. His knowledge of nature is manifest, from his giving an appropriate name to the creatures brought before him, a name significant of the peculiar

properties and habits of each species. His knowledge of the Creator's will concerning him, of the love, worship, and obedience he owed to him, was clear, correct, and adequate to his station, as an intelligent though dependant creature. His memory was quick and retentive. His conscience, free from the stains of guilt and a stranger to remorse, was a perfect transcript of the divine law—the faithful vicegerent of heaven in his soul. His will was in strict conformity to the will of his Maker. His affections were pure and spiritual, habitually tending towards God, fixed upon him with supreme ardour and delight as the Author of his being and the fountain of his happiness. His earthly passions calm; his animal appetites temperate; and both were subordinate to the nobler faculties of his nature, and the higher principles and objects of his existence. He was filled with his Maker's Spirit; he rejoiced in his favour; he reflected his image; he loved him with all his powers; he was fitted to glorify him for ever. His Maker pronounced him good—*very good*—a declaration which implies the absence of all evil, and the possession of every excellence, physical, intellectual, and moral, which his nature as a man, and his condition as a free agent, could admit. Yet this good was capable of enhancement, and his continuance in obedience was designed to secure that result. His mind, like that of the angels, was formed for continual expansion, refinement, and elevation, and his life for perpetual exaltation in worth, usefulness, and honour.

With these endowments man was placed in Paradise—a garden of delight, as the original expresses it—a sacred spot, selected and specially prepared by God himself, as the appropriate and happy residence of his new-formed creature. Here man passed the days of his innocence, in a region which formed no unhappy resemblance to heaven itself; surrounded by all that was good for food, pleasant to the eye, or fragrant to the smell; in an atmosphere impregnated with life; amidst streams in which life flowed; amidst fruits and flowers in which life bloomed and ripened; encircled with ever-living beauty and magnificence. To him the various displays of wisdom, power, and benevolence around him, were illustrious sources of pleasure. Wherever his eye turned its glance he saw the Deity, and he saw him with delight. The universe itself was one vast mirror, in which he beheld reflected every moment, in every form, the glory, the majesty, the goodness of God; while to him his prayers and praises arose more fragrant than the incense of the morning, and formed no unhappy harmony with the loftier music of heaven.\*

But man was placed in a state of probation, and this was perfectly compatible with the attributes of his nature, and the

\* Some of the ideas and phrases contained in this paragraph are from Dwight, but as it is about fourteen years since I read his discourses on this subject, I do not profess to give his words exactly.

goodness of his *Maker*, who had so highly distinguished him from all his other works. As a rational being, and a free agent, he was a proper subject for moral government; and as a creature, deriving his existence and happiness from God, he was laid under the most powerful obligations to love and obey him. He was therefore subject to law, and his fidelity tested; scope was afforded for the free exercise of his moral powers, and an opportunity given for the development of high practical excellence, and habits of holy obedience. The general law of his existence was that of love—a law which includes the *principle* of all obedience, and one to which the whole intelligent creation must be subject, whatever be their rank or condition. The command, “thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,” involves a *principle* of obedience as applicable to Adam in Paradise, and to angels in heaven, as to man in his present state. But the injunction of a special or *positive* precept is quite compatible with this general law of obedience, and, indeed, is often made the means or instrument by which our obedience of heart is tested and made manifest. Thus the ritual of the Jewish law included many positive precepts; thus the command to Abraham to sacrifice his son was a positive precept, and a test of his love; and thus the ordinances of Baptism and the Lord’s Supper are positive precepts enjoined upon us, and our observance of these positive or special precepts is made a test of our obedience to the general principle of love. “If ye love me,” says the Redeemer, “keep my commandments.”

Man, in his original state, was made subject to a special prohibitory precept, as prescribed in the following passage: “And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.” Gen. ii. 16, 17. This prohibition, as a law of man’s probationary state, has often been the butt of the infidel’s ridicule; but what truth is there in the Bible which humbles the pride of the carnal man, puts a restraint upon his passions, and menaces him with God’s displeasure against sin, which has not in its turn been made the fool’s jest and the unbeliever’s scorn? The Christian, however, is not to be cheated out of his faith by the sneers of the witty sophist. He knows that he has not followed cunningly devised fables, and is not ashamed of the Gospel of Christ. The conditions of Adam’s probationary state in Paradise have only to be examined to show forth the justice, the wisdom, and the benevolence too of him who imposed them.

The conditions enjoined upon man were *just*. Justice has respect to mutual rights, and mutual rights arise from the relations in which we stand. The relation of man to God was that of a creature to the Creator—a creature deriving both his existence and happiness from God. What, then, were the

rights growing out of this relationship? On behalf of God justice demanded the implicit homage, the unreserved obedience of man. On behalf of man justice could require, at the utmost, no more than a supply of his necessities from God. What principle of justice, then, was violated in the conditions imposed upon man? If justice required *from* him unreserved obedience, was it *unjust* to make him subject to *one* prescriptive command? If justice required for man merely the supply of his necessities, was it unjust to place him under *one* restraint, with all the enjoyments and delights of Paradise at his command? Common sense will supply an answer. But it may further be enquired, was it just to connect so great a penalty with so small an offence? We reply, the offence was *not* small—the restraint was small, but the sin was great—intensely aggravated by the smallness of the restraint, and, as we shall hereafter show, it involved a breach of the *whole moral law*; and if justice require any sin to be punished, it was especially demanded here. No argument, then, can be alleged against the penalty attached to this positive precept, which does not apply against the punishment of any violation of the moral law of God; and to argue against the punishment of sin is to argue against the government of God in general; and to argue against the government of God is to argue against the holiness of his nature—against the perfections of his character; in effect, against his *existence* as God, and against all distinctions betwixt good and evil, holiness and sin.

The prohibition was *wise* as well as just. The majesty of the infidel's intellect is offended at the Scripture narrative which represents the Deity as legislating about so trifling a matter as man's not eating the fruit of a particular tree. What egregious folly thus to reason, as if things were great or small in the estimation of God, just as they are in the estimation of men! What egregious folly, also, to consider an event apart from the principles it involves! If the giving of a cup of cold water involve the principle of love to Christ, it *is* important—it secures his approbation; and if the eating of fruit involved rebellion against God, it could not be a trivial event—the principle of disobedience was there, the law of love to God was violated, and the act of transgression involved as much guilt as if it had shaken the globe, and removed mountains from their foundations. Satan did not deem the act trivial when he employed all his infernal subtlety to induce man to commit it. But the folly of man begets its contraries. Where a duty requires some laborious effort—some painful sacrifice, it is pronounced intolerable and unjust; but when it consists in some simple and easy act, it is declared trivial and inconsistent with the dignity of God to require it. Thus the command to sell all he had and give to the poor, was a sacrifice too great for the young nobleman, and he went away sorrowing; but merely to wash in Jordan and be clean, was despicable to the haughty

Syrian leper ; so the restraint of a single tree in Paradise is deemed trifling and foolish ; but the foolishness of God is wiser than men, and the weakness of God is stronger than men. God's ways are not as our ways, nor his thoughts as our thoughts ; but his ways are always worthy of himself, and his wisdom shines forth in those simple requirements against which the carnal mind complains. If a positive precept must be prescribed for man's obedience in Paradise, we cannot conceive of one more adapted to man's situation, or better fitted to test his fidelity.

As an inhabitant of Eden—as an innocent and holy being, it is manifest that any positive precept adapted to him as a test of obedience, must be widely different from most of those contained in the decalogue, or to any other peculiar to man in his present condition. The prohibition of the fruit of a certain tree, standing conspicuously in the midst of the garden, corresponded exactly with his rural situation and his daily engagements and recreations. It served, too, as a constant visible monition of his dependance upon God, and his obligation to him for the good he enjoyed. This restraint reminded him that he was under a law to his Maker ; that, though lord of the creation, he was in subjection to the authority of God. It intimated to him that he had higher interests than those of the flesh to secure ; that obedience was to be preferred to sensual indulgence, and that the favour of God was infinitely more important than any earthly advantage. Besides, it concentrated man's obedience into a single point, and rendered it obvious to his understanding, and easy to be obeyed. Such important purposes was this simple precept calculated to serve, and they were worthy the wisdom of the Creator.

The nature of the precept indicated, also, the *benevolence* of God. It is the province of divine benevolence to bestow blessings and favours ; to distinguish man's condition by favourable circumstances beyond what mere justice might require. It was benevolence which induced God to create man so noble, dignified, and happy in his nature. It was benevolence which imposed upon man only *one* restraint amidst all the variety and profusion of the fruits of Paradise ; since justice might have forbidden the use of many. It was benevolence which rendered man's obedience so easy, and the motives to it so numerous and powerful. It was benevolence which admonished man of his danger, as, doubtless, punishment is a *necessary* consequence of sin, and not an arbitrary infliction—as much the natural and necessary result of sin as heat from fire, as pain from concussion, or any result from the physical laws of nature. It was therefore benevolent in God to warn man of the consequences of sin, for the threatening implied his desire that man should avert it. It was benevolence, too, which rendered man's obedience rewardable ; which annexed enjoyment and immortality to his duty ; which bound his duty and his interests together, and thus made his instinctive love of life and happiness supply inducements to

fidelity. The whole economy exhibits God speaking to man in the accents of truth and love, showing sin to be hateful because it was hurtful ; throwing around holiness all the attractions of happiness, and persuading man to continue in obedience that he might be eternally blessed. Such, then, was the condition of man, and such the justice, the wisdom, and goodness which God displayed in this economy. While no violence was done to man's free agency, yet for his preservation in innocence and happiness every provision was made, compatible with his moral freedom, and his probationary state.

The temptation which led to the awful event of man's apostasy is but briefly recorded, but it is fraught with instruction. "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent: We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat." Gen. iii. 1-6.

The instrument employed in this dreadful scheme of guilt and ruin was a creature called the serpent, in the original (*נחש*) *nachash*, a word of extensive signification. This creature must have differed widely in its form and habits from the reptile now bearing that name, as is evident from the change it underwent, and expressed in the curse pronounced upon it. The *agent*, however, was Satan, the chief of the fallen angels; who, envying the innocence and happiness of our first parents, and filled with malice and hatred against God, entered into this creature, in order the more effectually to accomplish his deadly purpose—man's rebellion against God, and his consequent misery. This is not a conjecture, for while both the malignity of the design and the subtlety of the temptation evince the presence of an agent of the deepest depravity and the most consummate intelligence, the Scriptures plainly inform us that that agent was the prince of darkness. Hence, in allusion to this transaction, he is called the serpent. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." Rev. xii. 2, xx. 2. In allusion to the deceit and cruelty manifest in the seduction of our first parents, he is called a liar and a murderer from the beginning. "Ye are of your father the devil, and his works ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." When he speaketh a lie, he speaketh of his own: for he is a



liar, and the father of it. As it was his stratagem which introduced rebellion into our world, so all sin is called 'the work of the devil,' and is referred to him as its originator and promoter, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose was the Son of God manifested that he might destroy the works of the devil." Thus Satan is the deceiver and destroyer of men, and Christ is their Redeemer and Saviour.

The scheme of the tempter was deeply laid, and most artfully adapted to accomplish his awful purpose. Though, probably, but a part of the temptation is narrated, enough is written to show 'the cunning craftiness' of the apostate spirit. To secure attention and prevent suspicion, he begins the device by simple enquiry, as if interested in the welfare of the happy pair. "Yea, hath God said, ye shall not eat of every tree of the garden?" Having received from the mother of our race a reply, from which he could perceive that attention was gained, he proceeds, presenting the bait in every form that could allure the appetites of the body, or excite the desires of the mind. He praises the qualities of the fruit, as 'good for food and pleasant to the eye'—why then should it be forbidden? He strengthens the temptation by an appeal to the higher powers and propensities of her nature. The food, he says, is the means of giving wisdom. God has endowed you with capacities for higher attainments in knowledge, and given you an instinctive desire for its possession; if these endowments are good, why not the means which lead to their perfection? Eat, and ye shall know the hidden virtues of this fruit; ye shall be raised to a higher state; ye shall be as gods, knowing good and evil. These were strong inducements; but, on the other hand, there were powerful motives and principles which presented a resistance. These, however, were assailed in their turn by suggestions of another class. Our first parents were held to obedience by their faith in God's word—this principle the tempter endeavours to loosen by undermining God's veracity. "Ye shall not surely die." They were held to their obedience by the principle of love to God. They regarded him as infinitely amiable and benevolent, and worthy of that supreme affection which they yielded to him. The tempter sought to weaken this affection by insinuating that God was not so benevolent or so worthy of their love as they supposed, for that he had unnecessarily placed them under restraint; and, through a motive of envy, had denied them the fruit which he knew would accelerate their exaltation in wisdom and happiness. They were held to their obedience, also, by their love of life and their dread of death. This the seducer met by engendering a spirit of security, assuring them that they could not die. Thus assailed, they listened—curiosity was awakened, desire excited, and their principles yielded. Their confidence in God sunk before the tempter's suggestions; their love for God faded in the prospect of lawless independence

and elevation ; and their dread of death vanished in their unbelief of the threatened vengeance. They fell ; the woman deceived by the tempter's guile, and the man by that and his ardent attachment to his fallen partner.

In the revolt we are now contemplating there was, as we have already seen, an awful amount of guilt contracted. The violation of the positive injunction comprehended a breach of the whole law of love. There was unbelief---a principle which makes God a liar,---a transfer of his confidence from God to a malignant and an apostate spirit. This is incompatible with love. There was ingratitude, and discontent with the rich provision God had made for his welfare and happiness. There was pride---a desire for elevation by unlawful means. There was self-will and insubordination to God. There was alienation of heart, engendered by receiving the calumnies which the tempter cast upon God. And, finally, there was a renunciation of the authority and government of God, and a practical avowal of hostility against him.

Such was the sin, and the penalty originally threatened was death. In the day thou eatest thereof, thou shalt surely die; a threatening including the dissolution of the body, the moral corruption of the soul by the withdrawal of the divine favour and Holy Spirit, and an eternal banishment from God. The full and immediate infliction of this penalty was, however, arrested by the interposition of mercy with an economy of grace and restoration. The consequences of sin being mitigated, the judgment pronounced upon the offenders was modified, and man's probation under new circumstances was continued.

The consequences of the fall, as stated by the sacred historian, are thus narrated :—"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle; and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it (he) shall bruise thy

head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it : cursed is the ground for thy sake ; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return. Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man : and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life." Gen. iii.

Before we analyze the melancholy effects of sin detailed in this passage, the interposition of mercy claims our attention, for this sheds rays of light and hope upon the gloomy catastrophe. This mercy first appears in God's seeking man. When the guilty pair fled from their Maker, the voice of God called back the wanderers ; and before a sentence of punishment was pronounced against them, the revelation of a Saviour was given, and the charter of redemption was unfolded. The menace against the tempter contains a prediction of salvation to man. The destruction of Satan's empire announces the triumph of man's deliverer. For an elaborate explanation of this interesting passage, containing the first promise of the Messiah, we have not space, but we may briefly remark, that the seed of the woman was the name given to our Lord in anticipation of his incarnation. The serpent's head indicates the authority and kingdom of Satan, and the bruising of that head implies the total overthrow of his usurped dominion. The bruising of the heel prefigures the sufferings of the Saviour in the accomplishment of Satan's destruction and human salvation, for he was to be wounded for our transgressions, and bruised for our iniquities. These emblems were very appropriate and expressive. When Epaminondas, a Grecian general, wished to show his soldiers that they might easily overcome the army of the enemy if they could once vanquish the Spartans who led the van, he did this by crushing the head of a large serpent in their presence, and then showing them that the rest of its body had no power. This first promise of a Saviour has travelled over the world, and been preserved through all ages of time. Two sculptured figures are yet extant in one of the oldest pagodas of the Hindoos, one representing Chreeshna, an incarnation of the god Veeshnu, trampling on the crushed head of a serpent—the other represents the serpent encircling the deity in its folds, and biting his heel.

This ancient promise, though obscure and enigmatical, contains those germs of truth which future ages and dispensations were to unfold. It was a faint outline of the economy of grace. It was the gospel in embryo. It was the tree of life with its fruit in the bud. It was a rich nebula which subsequent revelations were to brighten and expand into a hemisphere of light and glory. It was the star of hope which shot forth its mild and gentle beams upon the horizon of that dark and cloudy day, when storms of vengeance threatened immediate destruction to the transgressor. How far this promise of mercy was understood by our first parents, we are unable to determine. It was, however, sufficient to banish despair, encourage hope, and become the foundation of repentance and confidence in the divine mercy, through the intervention of a Divine Redeemer. These were the practical results intended by the Father of Mercies, and it seems that they were accomplished in reference to our first parents; for it is highly probable that the first sacrifices were offered in Paradise, and pardon was bestowed upon the penitents ere they were expelled from the place. Immediately after the revelation of mercy, it is added, "And Adam called his wife's name Eve (*חַוָּה*), *that is LIFE*,"\* because she was the mother of all living." This, coming immediately after the solemn announcement of both the promise and the threatening of God, is marked with peculiar interest and significance, for it fully shows that Adam believed the promise of salvation, and expected *life* for himself and *life* for his progeny, through the *woman's* seed. As an expression of his faith and hope, he called his wife's name *LIFE*, the mother of all who live, whether in a temporal or spiritual sense, (as the application is undefined,) and the mother of the Author, Preserver, and Giver of *Eternal Life* to mankind. In the very next verse it is added, "Unto Adam also and his wife, did the Lord God make coats of skins, and clothed them"—that is, directed them in the use of them as clothing. Another significant passage—for as the former expresses Adam's faith in the promise of a Saviour, so this implies his offering sacrifice to God through that faith. For whence the skins of animals, but from such as had been slain; and slain they must have been as sacrificial victims, since no permission was given as yet to use them for food. If this view be correct, it will follow that their faith in the first promise was immediately followed by a further revelation, and with special directions for such worship as was acceptable to God, adapted to their state, calculated to strengthen their faith, and adumbrate the great sacrifice which, in the fulness of time, was to be offered by the promised seed for the salvation of the

\* The Septuagint has correctly rendered the passage *καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναῖκος αὐτοῦ ΖΩΗ, ὅτι μήτηρ πάντων τῶν ζώντων*. And Adam called his wife's name *Life*, because she was the mother of all living.

the blessing of eternal life, were both made contingent upon man's improvement or abuse of the favourable circumstances in which he was placed.

We have now to consider the consequences of the fall in reference to Adam's posterity. A subject this on which various shades of opinion are held even by orthodox divines. To insert these opinions would involve the obligation of critically examining them—a task which our space would not admit, and which would not comport with our design. In our prescribed limits our remarks must be rather didactic than controversial. We shall, however, endeavour to state distinctly our own views, and the scriptural basis on which they are founded.

That the fall of Adam has entailed upon his posterity a train of evils both temporal and spiritual is plainly declared in Scripture, and demonstrated by facts with which daily experience and observation render us mournfully familiar. The position of Adam, as the author of ruin and misery to his posterity, is illustrated by the position of Christ as the author of grace and salvation for the human race. Indeed the apostle expressly speaks of Adam in this respect as a figure or type of Christ—*τυπος του μελλοντος, a type of him who was to come.* Rom. v. 14. In the innocence and perfection of his nature, in his original state, and in his dominion over all creation, he might be regarded as a type of our Saviour; but, as appears from the context, the similitude here intended is the *position* in which each, as a public character, stood to the human family—Adam as the author of sin and misery—Christ as the procurer of grace and salvation—the former as the primogenitor of mankind, having by his transgression entailed evils and curses upon all his progeny—the latter as the Saviour of man, having by his obedience and sufferings procured grace and blessings to counteract these consequences.

The case is not that Adam's sin is imputed to us *as ours*, for this notion alike contradicts our personal identity, our moral consciousness, and the principles of the divine government revealed to us in the Holy Scriptures; but the case is, that from our relation to Adam we are subject to natural and moral evils resulting from his apostacy. Such a consequence of the defection of our first parents is in accordance with the ordinary proceedings of the divine government, which, though it never makes one man accountable for the sins of another, yet suffers the effects of one man's transgressions to involve suffering and woes upon others. Thus the prodigal entails want and disgrace upon his offspring: thus the licentious parent—the victim of intemperance and lust—not only vitiates his own constitution but transmits disease and wretchedness to his progeny, who inherit the consequences of their parent's sins, without participating in his guilt. A wicked ruler sometimes plunges whole nations into misery, and the consequences are felt for generations. So a man in violating the laws of his country may in-

volve his posterity in disgrace and civil penalties. If he commit treason his estate is taken from him, and his children become disinherited. All such facts illustrate the connection betwixt our condition and Adam's transgression.

In reference to temporal evils the case is so plain as to admit of no question with those who profess to acknowledge the authority of the Scriptures; and because they are the more obvious they claim our first attention.

1. *Temporal evils.* The curse pronounced upon the ground, causing a deterioration of its fertility and productive properties, the multiplication of useless and noxious weeds, and the consequent subjection of man to excessive toil, disappointment and anxiety, is everywhere seen to this day. It is the inheritance of each generation, and the scriptures plainly refer it to the original transgression: "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the ground." The pain, travail, and danger of conception and child-bearing, are universally experienced, and, in a passage already quoted, are described as the hereditary fruits of the woman's transgression. Gen. iii. 16.

2. *The dissolution of the body* is another part of the hereditary curse. That death is not the result of man's original constitution and condition, but a part of the penalty of sin, we have already seen. The universality of death, then, is a fact which shows that the penalty is transmitted, and is co-extensive with the human race. Infants die as well as adults, those who have never actually sinned as well as those who are guilty of multiplied transgressions—a clear proof that death, as a penalty, waits not for personal and voluntary sin, but proceeds from the original offence, and belongs to our condition as the degenerate offspring of a fallen progenitor. Thus, in the book of wisdom, "For God created man incorruptible, and to the image of his own likeness he made him, but by the envy of the devil death came into the world." The apostle Paul expressly affirms that death is the hereditary consequence of Adam's transgression. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. "By one man sin entered into the world, and death by sin." "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v. 12---18. These visible effects of sin are awful proofs of its malignity, and terrible manifestations of God's displeasure against it.

3. *The depravity of our moral nature* is another result of the fall. The fact that all men sin against God is asserted in the

plainest language of Scripture, and while this fact argues a vitiated nature, the Bible declares it. Cain, the first offspring of Adam, was a murderer; and Abel, his brother, offered sacrifice to avert the Divine displeasure, by which he confessed that he was a sinner. When the human species had greatly multiplied, the tide of depravity rose in proportion, until the earth was filled with violence, and all flesh had corrupted its way. In the age of the patriarchs the description of man is, that, "he is abominable and filthy, and drinketh iniquity like water." Job xv. 16. The Psalmist says that "God looked down from heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one." Psalm xiv. 2. The wise man declares, "There is not a just man upon the earth, that doeth good and sinneth not." Eccles. vii. 20. Nor does this description apply merely to heathens and idolators, but to all men. Isaiah confesses for himself and the whole of our race, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." liii. 6. And when the apostle Paul is speaking of the state of man as a sinner, he takes care to prevent the supposition that his description applies to the Gentiles only, by showing that the Jews were involved in the same guilt and condemnation. "What then? are we (Jews) better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin. As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes. Now, we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 9--19.

The history of our race, as furnished by profane writers, corresponds with this awful delineation, for it is little else but a continuous record of the licentious workings of human depravity,—of lust, pride, malice, selfishness, and contempt of God. Everywhere we see mankind alienated from their Maker. Everywhere we see the prince of darkness usurping the throne of the Most High, and mankind prostrate before him. Everywhere (except where revelation shines and the dispensation of grace prevails), we see God either totally forgotten, or his pure and simple homage distorted into monstrous forms of demon and idol worship, changing the world into an immense pan-

theon, crowded with hideous deities, the patrons of every vice, and the exemplars of every crime. The licentious rites of Venus; the drunken orgies of Bacchus; the cruel immolations of Moloch; and the torrents of suicidal blood annually poured to gorge the idol Juggernaut—are the oblations substituted for the holy incense of gratitude, love, and obedience to the true God. But sin has not only separated man from his Maker, it has alienated man from his brother. It has generated hatred, malice, and strife; it is the parent of cruelty, oppression, and blood. It early showed its tendency in the murder of righteous Abel, and it has left the print of its bloody footsteps on every age. It has made selfishness the predominant passion amongst men, and converted religion into a crime. It has forged chains for the captive, and fetters for the slave until the iron hath entered their soul. It has constructed dungeons for the patriot, scaffolds for the brave, and lighted up the martyr's fire. It has constituted the demon of war the most popular deity, made his service one of the highest virtues, and presented to him the holocaust of millions. It has desolated cities, depopulated empires, and changed the earth from a paradise into an aceldama—a field of carnage and blood; and, had not grace prevented, would have changed it into hell itself.

That there are instances recorded of apparent virtues and excellencies among men, even in the heathen world, we acknowledge; but that these are exceptions to the delineation given of the ruined and degenerate state of man, we cannot admit. For many of the so-called virtues are but vices in disguise; as when courage, patriotism, continence, and beneficence, spring from pride, ambition, selfishness, or other corrupt motives. Generally, indeed, these apparent excellencies are associated with other qualities which evidently prove the question before us, and convict the heart as corrupt before God. The chastity of Lucretia was connected with the sin of suicide; the fidelity of Regulus with implacable enmity to Carthage; the temperance of Cato with envy, parsimony, and cruelty; the generosity of Fabricius with military ambition; and the wisdom and virtue of Socrates ended in an act of idolatry. Besides, the existence of real virtues and actions truly good among the heathens may be admitted without at all affecting the doctrine of general depravity; for though all men are sinners, all men are favoured with a measure of the Holy Spirit, and that his gracious influence should so far operate, and so far be yielded to, as to produce some holy fruit, is only what we might rationally expect, even amongst men in the heathen world. These, however, are the effects of grace, not of nature. But to make out a single exception against the depravity of mankind, a case of original, spontaneous, uniform holiness must be produced—the case of a man's life without sin must be shown. But of such a case there is no record, much less decisive proof. The history of man, so far as it is given, both at home and abroad, in ancient and modern



times, is one which illustrates and confirms the divine record—that there is none that doeth good, no not one. There is one incontestible proof of human depravity, of which the experience of every man renders him conscious—namely, a disinclination to submit to God ; a repugnance to his authority, and even an unwillingness to be saved on God's own terms.

This universal wickedness of life, so plainly asserted by Scripture, and proved by fact, rationally argues a corrupt nature. If the tree is known by its fruits, and the cause can be determined by its effects, it will follow that universal depravity of manners is a rational demonstration of universal depravity of heart. For evil actions flow from evil motives, and evil motives spring from corrupt affections, and corrupt affections and principles imply a radical defection and depravity in our moral constitution. If there were no corruption of our nature, or if men were as much inclined to virtue as to vice, to holiness as to sin, there would undoubtedly be some examples of spontaneous holiness and obedience to God. But the Scripture speaks of *all* as guilty before God, that is, chargeable with personal transgression, and declares that all have gone out of the way ; and all authentic histories of our world, as furnished by profane writers, present a faithful correspondence with the portrait drawn by the pen of inspiration. With the fact, then, of universal wickedness before us, we can draw no other rational inference than that it is *natural*—that there is a moral *virus* within us from which it springs. This was the prevailing sentiment amongst heathen writers, and if this sentiment were the deduction of reason, it corroborates our argument ; or if a truth transmitted by tradition, it shows that it harmonized with the experience and the common sense of mankind. Plato speaks of our “*natural wickedness*.” Pythagoras refers to “the fatal companion, the noxious strife, that lurks within us, and was born along with us.” Socrates acknowledged that he was naturally prone to the grossest vices. Seneca says, “We are born in such a condition, that we are not subject to fewer disorders of the mind than of the body,” that “all vices are in all men, though they do not break out in every one,” and that to confess them is the beginning of our cure. Cicero lamented that “men are brought into life by nature as a step-mother ; with a naked, frail, and infirm body, and a soul *prone to divers lusts*.” Propertius said that, “Every body has a vice to which he is inclined by nature.” Horace declared that, “No man is born free from vices,” and that, “he is the best who is oppressed with the least ;” that “mankind rush into wickedness, and always desire what is forbidden ;” that “youth has the softness of wax to receive vicious impressions, and the hardness of a rock to resist virtuous admonitions.” Juvenal, as if he had understood what St. Paul says of the ‘carnal mind,’ affirms that, “Nature, unchangeably fixed, tends, yea, runs back to

wickedness, as bodies to their centre.”\* These writers were men of extensive observation, and were deeply versed in the knowledge of human nature. We refer to them, however, not as authorities, but as the testimonies of men who uttered the voice of reason and experience on this important question.

But what saith the Scriptures? Their decision establishes the sentiment already expressed, and therefore gives it the weight of divine authority. The iniquity of the life is everywhere ascribed to the morbid state of the heart. The heart, says Jeremiah, is deceitful above all things, and desperately wicked, who can know it? Jer. xvii. 9. “Out of the heart,” says the Saviour, “proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.” Matt. xv. 19. When God gave the description of the finished impiety which characterised the world before the deluge, the whole degeneracy is ascribed to the *heart* as its prolific source; for he says, “the imagination of thoughts of his heart was only evil continually—evil from his youth.” Gen. vi. 5, viii. 21. No language can more forcibly express the fact that a tendency to evil is a part of man’s moral constitution—it is in his heart, in the imagination of his heart—in the imagination of the thoughts of his heart. It is intertwined in the fibres of his heart, and blends itself with all the operations and emotions of his soul.

What is thus a part of man’s moral constitution from his youth, must be *natural* and *hereditary*, and such the Scriptures declare our depravity to be. The Psalmist says, “Behold I was shapen in iniquity, and in sin did my mother conceive me.” Ps. li. 5. Job speaks of man as born “like a wild ass’s colt”—fierce and untractable; and he asks, “What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Such language could have no consistency or propriety, if man were not born in a degenerate state. St. Paul expressly refers the sinfulness of man to the original offence, he says, “By one man’s disobedience, many were made sinners”—born with a sinful nature, with propensities which lead men to voluntary and practical transgression. The various names applied to our depraved condition, imply that it is natural and hereditary. It is called ‘*emphatically sin*,’ a sin so full of activity and energy, that it is the life and spring of all others. ‘*Indwelling sin*,’ a sin which is not like the leaves and fruits of a bad tree, that appear for a time and then drop off; but like the sap that dwells and works within, always ready to break out at every bud. ‘*The body of sin*,’ because it is an assemblage of all possible sins in embryo, as our body is an assemblage of all the members which constitute the human frame. ‘*The law of sin*,’ and ‘*the law in our members*,’ because it hath a constraining force, and rules in our

\* Fletcher’s Appeal.

mortal bodies, as a mighty tyrant in the kingdom which he hath usurped. 'The *old man*,' because we have it from the first Adam—and because it is as old as the first stamina of our frame, and closely interwoven therewith. 'The *flesh*,' as being propagated by carnal generation, and always opposing the spirit, the gracious principle which we have from the second Adam : and 'concupiscence,' that mystical Jezebel, who brings forth the infinite variety of 'fleshly, worldly, and mental lusts which war against the soul.\*' He who lives under its influence is called '*the natural man*,' and as such he receiveth not the things of God, they are foolishness unto him. It is the '*carnal mind*,' and its chief feature is *enmity* against God, and insubordination to his will.

That our depravity is hereditary, is implied by the fact of our Lord's miraculous conception—an interposition required to secure the immaculate purity of the Redeemer—that, while he took upon him our nature, he might be free from its moral pollution, and offer himself to God as 'the Lamb without spot or blemish.' The same truth is implied in the numerous representations given of the great change necessary, in order to prepare the soul for heaven—a change requiring not only the renunciation of evil habits, but a change in the state of the heart. It is called regeneration, or the *new birth*, because, as in our natural birth, we are corrupt, the change necessary is as great as if we were born again under new circumstances. It is called a new creation. If any man be in Christ Jesus, he is a new creature, *καὶν κτίσις*, a new creation—old things are passed away, and all things are become new. It is described by our having a "new heart and a new spirit," by God's taking away our heart of stone, 'and giving us a heart of flesh;' by our being renewed in the spirit of our mind. This work is everywhere described as the work of God produced by his Holy Spirit—a work which none but God can perform, and as a work which affords an exhibition of the exceeding greatness of his power. All the representations plainly imply that our nature is in a state of corruption, the tendency to sin is in the very nature.

What, then, is the sum of the doctrine? First, that all men, without exception, are born in a corrupt condition—that this sin is not imputed, but is referred to the heart of man. The natural state of the soul is naturally corrupt, and depravity, being natural, is not imputed to Adam's apostacy as it is to those who were made sinners then, is that which is imputed to those who are born in a corrupt state; and a minute examination of the subject presents data

resemblance in a wonderful manner. We thus see the meaning of the inspired writer, when he tells us that "Adam begat a son in his own likeness"—not in the likeness of God, in which Adam was created; but in his *own likeness*, depraved and sinful in his nature; and in this state all his progeny have descended from him. Thus the Scriptures account for the fact, too obvious to be denied—the general depravity of our race. The universal wickedness of man is as obvious as the universal mortality of man, the universal pains of child-bearing, and the curse that rests upon the soil. All these are declared the effects of sin, and it is the same divine testimony which accounts for one as the other.

As a consequence of our depraved nature we are disinherited from the favour of God and everlasting blessedness. We have naturally neither title nor qualification for the one or for the other. But we are not left in this state, and no man is permitted to perish solely on account of his corrupt nature. Had not the system of redemption been interposed, it is morally certain that God would have prevented the propagation of the human species; and the consequences of the fall have been confined to our guilty progenitors.

The provisions of mercy to deliver us from the evils of our fallen nature, and of personal transgression, are thus stated by the Apostle Paul, "But not as the offence, so also is the free gift: for if through the offence of one many be dead: much more the grace of God, and the gift by grace, which is by one man, Jesus Christ: hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation: but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Therefore, as by one man's offence, *judgment* came upon all men to condemnation: even so by the righteousness of one the *free gift* came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." "Where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. v. 15—19, 21; vi. 23. These passages teach and imply the following important truths:—

1. By one man, Adam, all men are involved in sin and ruin: by one, namely, Christ, who took upon him human nature, all men are placed in a state of grace and salvation.
2. Through the first Adam, the body is subject to mortality, but through the second, we shall all be raised from the dead.
3. Through the first Adam, our nature is depraved and cor-

rupt ; through Christ, the grace of the Holy Spirit is given to renew and sanctify our nature.

4. Through the sin of Adam we have lost our natural title to everlasting blessedness—through Christ our title is restored—the gift of God is eternal life, through our Lord Jesus Christ.

5. Through actual transgression, the practical effects of our fallen nature, we are exposed to everlasting punishment—the second death, but through Christ pardon is procured—justification from many offences.

In reference to those who die in infancy, their eternal happiness is secured in an absolute mode—the atonement of Christ procuring them a title to heaven, and the sanctifying influences of the Holy Spirit renewing their nature, and giving them a qualification for the joys of God's presence.

In reference to those who live to riper years; they are favoured with the influences of the Holy Spirit, the means of grace, and the offers of mercy, and have thus the opportunity of being renewed in their nature, of obtaining the justification of their persons, and receiving all the blessings of the covenant, and finally everlasting life.

In reference to the heathen ; they are blest with the light of the Holy Spirit, and will be judged righteously according to the circumstances in which they have been placed.

Those who refuse the mercy offered through Christ become guilty of trampling on the blood of the everlasting covenant, and despising the riches of Divine grace, and their condemnation will be awfully aggravated by the greatness of that mercy they reject. Reader, What is thy state? If yet unsaved, hasten to the fountain opened for sin and uncleanness.



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